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Anniversary Number

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XV. No. 1. Quakertown, Pa., October, 1899. Whole No. 169.

In the Number.

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News and News Comments.

Samuel W. Gross was on September 10th ordained by pastor A. M. Fretz as deacon of the Deep Run church.

A Sunday School and Young People's Convention is announced for Oct. 7th immediately following the conference at Berne, Ind. There are four topics for each part of the program.

The Publication Board of the General Conference is progressive in its ideas. If you look for a report from this Board at the coming conference that will sound like business you will not be disappointed.

The ladies of the different mission societies connected with the churches of the middle district, will have a meeting with an excellent program in connection with the conference at Berne the evening of October 6th.

A recent Iowa letter pays high tribute to the improved appearance and merit of The Mennonite. A Mennonite brother from another locality asked, "What is the Mennonite anyway?" Observe the contrast, and draw your own conclusions.

The Year Book for 1900, now in print, is for its literary contents, variety, interest and usefulness, the best ever published. We predict a hearty welcome for it everywhere. In fact the orders already in almost exhaust the edition. Those desiring copies of it should order at once.

Bro. P. R. Stuckey, of the Emmanuel Congregation, Iowa, has been unable to preach to his people the last month on account of an attack of malaria. Rev. J. W. Kliewer has filled his pulpit several times. It is hoped that the Brother is rapidly recovering. We want him at Conference.

Home Missionary, J. B. Baer, recently visited again the few remaining Mennonite families at Hayesville, Ohio, and celebrated with them the Lord's Supper. Bro. Baer is now spending some weeks prior to the assembling of the General Conference, among the congregations of Pennsylvania.

President C. A. Blanchard, of Wheaton College, Ill., spoke in the Mennonite church at Wadsworth, Ohio, on Aug. 22, on the subject,—"Why the Christian church should take a firm stand against the Secret Societies." Mr. Blanchard is a very pleasant yet forcible and convincing speaker.

The annual conference of the Northern district will assemble at Loretta, S. Dak. on Nov. 12. There will be an all day mission festival on Sunday the 11th. The brethren of this district concentrate their united efforts principally on mission work, local and foreign. There are many here in favor of establishing a mission in India.

Bro. Krocker, who expects soon to return from Russia to this country, intends to equip himself more fully with a thorough, practical knowledge of the English language preparatory for his chosen work. He manifests the true missionary spirit, not dictating according to his own choice but ready and willing to be sent as the Lord may direct.

This year's conference of the Middle District, which will be held at Berne, Ind., Oct. 4—6, will perhaps find the most important question before it to be that of the proposed school at Bluffton, O. It is certainly a question that will be very far-reaching in its various bearings. A good institution of Christian education is a great factor in shaping the destiny of many an individual life as well as of the church.

The Mennonite Settlement in the Northwest Territory along the Saskatchewan river is rapidly growing. Accessions are being constantly made by immigration from Minnesota and other states as well as from across the sea. The Dukobors, also from Russia are their next door neighbors. These Russian peasants who were so cruelly persecuted in their mother country have many things in common with the Mennonites. Their industry and strict morality make them very desirable neighbors for our people.

The anniversary held at the Lodge for the aged, Frederick, Pa., August 29th, was a successful occasion. Rev. Brackbill, of Gap, Pa., and Rev. J. E. Freeman, of Boyertown, Pa., gave interesting addresses. The gathering was representative, well-nigh every congregation having been represented. The anniversary is an annual object-lesson in Christian training. It spurs on to greater activity. Rev. Freeman justly remarked that attendance on such an occasion is more far-reaching than all agitation at home could possibly be.

The Western District conference will be held in the congregation at Bubler, Kan. It is proposed to hold in connection with this conference a festival in commemoration of the founding of the large settlement in Kansas and Nebraska by the Mennonites from Russia, twenty-five years ago. Many of the leaders at that momentous time have passed from their newly made homes on the western prairies to their long home beyond. But many of the immigrants are still here to join with the generation that has grown up in these western homes in rejoicing over the prosperity with which the Lord has blessed them.

A congregation was organized in Bethel College a year ago among the students, professors and members living near the College, has recently extended a call to the Principal, Prof. C. H. Wedel and the Secretary of the Board of Directors, Rev. David Goerz, to become their spiritual shepherds. Bro. Goerz having been chosen Bishop was ordained to that sacred and important office on Sunday, Sept. 17th. The College opened for the Fall term on Sept. 5, and a member of the faculty writes: "The number enrolled for the opening of the school exceeded that of any former year." We are grateful to the Lord that He has prospered the school thus far and pray His blessing upon it in the future.

Carping Criticism Aside.

Our brother editor G. G. Wiens, of the *Mennonitische Rundschau*, in a recent issue takes occasion to answer a carping questioner in a way that is both amusing and instructive. The answer while it contains a gentle rebuke of the inquisitorial spirit in which the question seems to have been put, is so full of good common sense that we may be excused for giving it here in full. The question (really three questions in one breath) was,—"Why did you join the Old Mennonites, why did you take off your beard, and why does your wife wear a bonnet." Bro. Wiens takes up the three parts of the question in their order, and says:

Firstly, I believe it is a blessing when one does not need to change his residence often. But there is a certain class of persons, as teachers, editors, &c., who must go where they are needed. If now a Mennonite Congregation is good enough for me to live and work there as among brethren, it ought to be good enough for me to unite with the congregation and accordingly submit myself to its discipline. I think it is better to unite, and join in the work than to be standing aloof and wander from one church to another. I have never yet found a perfect congregation and I am not seeking for one for I know it would be a vain search. I think it is only right and proper that such an isolated family, or isolated young people should in every case unite with the congregation where they are temporally located.

Secondly. My beard was one of the few things I could rightly call my own, having no debt on it and I thought I could do with it as I thought best. Will you still question this right? I think one should always avoid making one's self conspicuous either in clothing or other peculiarities. For instance it seems to me a great piece of folly for one to come into church with something on his person intended to attract attention; especially so when I know that one or the other brother may be offended by it. And for that matter I have also Scripture ground for my shaving.

Thirdly. As this part of your question concerns my wife, I submitted it to her for reply. Whether her answer will be satisfactory or particularly pleasing to you, I know not. It is short and conclusive: "Let that fellow concern himself about something else." Such is woman's way. One should never nose curiously into her affairs. Yet I may add that in truth my wife thinks the same as I do, and I am glad that she does not set her affections on feathers, flowers, and showy trifles, and has more thought for her family than for her "best hat."

Facts Illustrating Truths.

An exchange says, "Gifted as he [Col. Ingersoll] was, the influence he used to falsify the Good Book endeared it more to the God-fearing, God-given land." "Surely the wrath of man shall praise thee." Psalm 76: 10.

Mormon young men, according to the *Saturday Evening Post*, are at Harvard and at Johns Hopkins and at other institutions. A Mormon church is to be found in Philadelphia, and a Mohammedan Mosque in New York City. 300 Buddhists are said to be in Paris. Buddhism especially is lauded and promulgated by many writers of to-day." For the time will come when they shall not endure sound doctrine." 2 Tim. 4: 3.

For the Sunday School.

Thoughts by the Way.

Dear Sunday School Teacher: Have you brought any of your scholars nearer to Christ by your teaching during the month?

How does such a thing as a Sunday School Prayer Meeting strike you? Try it in connection with the Teachers' Meeting or the ordinary Prayer Meeting.

In Lesson 7 of last Quarter, the Samaritan's offered to help rebuild the temple, but their offer was rejected. What did our different teachers make of that fact? Did the Jews do wisely or unwisely in refusing such a "godsend?" *Wisely*, of course. Is it right of God's people to beg support of the world? Is it right even to accept money for religious purposes from men who are not thoroughly and confessedly on God's side? It is time we think of these things, and not lose our heads over the world's patronizing "sops."

We wonder whether the Reviews at the end of the Quarters are very popular. Doubtless, everything depends on the way they are conducted. Among the many methods, probably the most successful is to turn the whole Sunday School into a class with the Superintendent as teacher. Let him take the Golden Text for the Quarter as a nucleus around which the twelve lessons are to be grouped. Let him announce his plan to the Sunday School a week or two in advance, so that all will come prepared, knowing first the facts, then the spiritual teachings of each lesson. Then the Superintendent and class together can discuss the bearing of each lesson on the Golden Text for the Quarter, and can discover and emphasize the unity of the lessons and the grand truth pervading all.

Notes on the S. S. Lessons for October.

BY J. S. MOYER.

Oct. 1. Joy in God's House. Ps. 122: 1-9.

This psalm is ascribed to David as its author. Jerusalem and the house of the Lord was the place toward which Israel would look with longing when in a strange land. It was not the outward glory of Jerusalem that had such an attraction for the Israelite of faith, but the fact that there was the House of God with the ark of the covenant and the continued manifestation of the glory of Jehovah's presence. Though at the time this psalm was written the magnificent temple was not yet built, and they had as yet only the tabernacle, yet the same God was in their midst, and David's eye of faith looks forward to the time when the beautiful temple would be the glory of Jerusalem. This psalm was probably designed to be sung by the people as they would come annually to the great feasts at Jerusalem, and it gave expression to their feelings in these pilgrimages. If these Israelites in their time so delighted in the house of God's manifested presence, how much more should we. The efforts to make our houses of worship beautiful and attractive is not to be disapproved, but the Lord Himself, revealed in His Word and by His Spirit, is the great charm of His house. God dwells not in temples made with hands, but within us. As long as our hearts have not become the temples of God and we have not learned to love Him, we cannot really rejoice when they say unto us, "Let us go into the house of the Lord." In the Jerusalem above the glory of the Lord will shine in its fulness. When shall we appear there to behold it?

Oct. 8. Haman's Plot against the Jews. Esther 3: 1-11.

This occurrence took place in Persia during the time of the captivity of Israel. The book of Esther thus stands in close historical connection with Ezra and Nehemiah. This story discloses that which has been manifested in many ways from the days of Cain to the present time, viz, the hatred and the enmity of the world towards the children of God. The Saviour says: "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world but I chose you out of the world, therefore the world hateth you." Therefore, we cannot at the same time please God and the world. We cannot serve both. This was understood by the godly Mordecai. How should he deny his God and bow his knee to the proud and haughty Haman? To commit such a sin no threats could move him. How noble and exalted do such God-fearing men like Mordecai, and Daniel and his three friends appear compared with many of our time who bow the knee to the gods of the lodge and of the world while they yet profess to be Christians. Let us not be frightened by the threats of the world, for the Lord is able to bring to naught their plans even in the last hour; and should the enemy even be permitted to touch the life of the body he cannot harm the soul. If we seek to save our life by living to the world we shall lose it; but if we lose it in faithfulness to God's will we shall save it.

Oct. 15. Esther Pleading for Her People.
Esther 8: 3-8; 15-17.

How wonderful are the ways of our God and how incomprehensible all His works! How he brings the devices of the ungodly to naught. He is never wanting in means. God saw beforehand the danger of His people and planned the way of their rescue already when Esther was made queen. So He likewise directed the king's heart when Esther appeared before him, so that the golden sceptre was extended to her and she was graciously received and her petition granted. So to-day He can turn the hearts of men, even of His enemies, that they become the friends of his people. Such knowledge should move us to prayer, to intercession, and to implicit trust in God. When the Lord appears with His help, the leaf is turned. How dark and how sad was the prospect for Israel when the wicked design of Haman overshadowed them. But now light and joy has risen upon them. The despised people now obtain honor, so that many out of other nations join themselves to them, while the once exalted but wicked Haman goes to the gallows. Into the pit which he had digged for Mordecai he himself was cast. Thus it will be when the Lord shall appear to gather in His people. Then the ungodly world that now despises God's people shall be cast into the abyss; but God's people shall meet their Redeemer with songs and everlasting joy upon their heads.

Oct. 22. Ezra's Journey to Jerusalem. Ezra 8: 21-32.

Through all their captivity, and even before the king, the children of Israel had openly professed their faith in Jehovah, and maintained that the hand of their God was for good over them that seek Him and His power, and His wrath over them that forsake Him. Ezra, therefore, was ashamed in view of their past profession, now that they needed help against the enemies, to ask the king. That would be saying that he himself did not really believe what he had boasted of the Lord before the king. Therefore the rather he appealed their case to God. He let a fast be proclaimed among his people, that they should humble themselves before God and seek from Him the opening of the way for their children and their goods. And God heard their prayer. We learn from this lesson:

1. How we should at all times openly profess our Lord before all men.

2. That our actions and the whole course of our lives must always be in accord with our profession, else this amounts to nothing and will bring us to confusion.

3. That in time of need we should not turn to man and trust in the arm of flesh for our help, but first of all to God, who, if He will, can yet use men for deliverance.

4. That to obtain God's help we must humble ourselves before Him, for God resisteth the proud, but giveth grace to the humble.

Oct. 29. Psalms of Deliverance. Ps. 85; 126.

In these psalms we see on the one hand the yearning and prayer of God's people for deliverance, and on the other the joy of His people when the Lord turned again the captivity of Zion. In the captivity they sat by the rivers of Babylon and wept. How they mourned as they thought of Jerusalem, once so glorious, now lying in ruins. And why this destruction? The sins of the people had caused it. This thought humbled them and they acknowledged their sins. The Lord heard their weeping and their prayer, and in His mercy saved them with a strong hand. Their weeping now was turned into joy. They went on their way weeping, bearing forth the seed, and they came again with joy, bringing their sheaves with them. Here God's promise was fulfilled: "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me." The same promise is still in full force, and we, too, may know with assurance that if we call upon the Lord in trouble, even then when the trouble is the direct result of our sins, He will hear and save us; for if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Every truly penitent one goeth forth and weepeth, bearing precious seed, and shall come again with rejoicing, bringing his sheaves with him, when the Lord shall turn again the captivity of Zion.

Centre Valley, Pa.

Parson Tom Uzzell.

(An Anecdotal Sketch.)

BY FREDERICK YEAKEL.

Among the various singular personalities of Denver, there is none more unique in his methods, nor in his sphere, than the Rev. Thomas A. Uzzell, pastor of "The Peoples' Tabernacle," a church of the Congregational denomination, situated in the slums of the city and conducted along radically evangelistic lines by this very popular preacher, renowned for his plain spoken sermons, full of fearless and startling invectives against the sin, vice, and general degradation that are common to the class of people that inhabit or frequent the dark alleys and reeking courts of all the larger cities of this and other lands.

Parson Uzzell, as he is commonly called, has been in sympathetic touch with vicious, degraded, miserable, and poverty-stricken humanity in Denver and Leadville for many years. He was known as the "Fighting Parson" at Leadville when the famous town was the greatest silver and lead producing district in the world, at a time when to win and hold the respect of the lawless populace of a mining camp it was thought necessary to match one's eloquence with the muscle and prowess of the prize fighter, when in order to impress an audience with the power of the Spirit it often became essential first to subdue the flesh in the most literal sense.

Parson Tom accomplished great good by his unquestioned ability to hold his place both as preacher and pugilist; with it all he also endeared himself in a remarkable manner to a class of men and women in and among whom we seldom think to look for even the slightest remnant of love or respect for either God or fellow-man.

When one of these unfortunates died, and her companions were probably aroused to something else in human affairs beyond sin and squalor, so that they resolved to have a "decent burial," it was to the "fighting parson" that an appeal was made to administer the final rites. Nor did the appeal come in vain. Mr. Uzzell did not consider it beneath himself to accompany a wagon-load of the vile compations of the dead sinner to the cemetery, and took good advantage of perhaps the only remaining opportunity to exhort these creatures, preaching, not so much about the dead, as to the living. He addressed them most vigorously, not sparing the plainest terms nor their smarting ears, so that hearts long seared by sin opened somewhat to the truth. They loved the rough spoken preacher all the more for the tongue-lashings he gave them there, and some may have turned from their evil ways because of this bold servant of God.

Mr. Uzzell is the same man to-day in his pulpit on Blake street, Denver. Time and again does he hurl the most forcible invectives at his hearers until they turn to tears in their penitence.

"Confound your small, stinking souls!" he once exclaimed after the audience had been wrought up to a fine pitch of attention. "What do you suppose God wants with such infernally good-for-nothing sinners as you are! Stop your cursed meanness! your lying! your cheating! your vile adultery! your gambling! your hoggish drinking! By the way, how many bottles are there in this congregation to-night? Bring them up here to the platform at once!" When sure enough, there was a general production of whiskey flasks from hip pockets all over the hall, they were brought to the speaker and piled up at his feet. Most of them had however been emptied of their contents, and it is a mooted question whether there were not fully as many more still among the audience that were not brought forward principally because of what they still contained.

One Sunday night two boys made a disturbance near the rear of the hall. Without stopping his harangue, Mr. Uzzell walked down the main aisle, deftly grabbed the offenders by the collars of their coats and promptly threw them out at the door. "Is there anyone else in here who has to be fired before I go on?" exclaimed this active apostle as he returned to the platform.

Once also, and it was perhaps not the only time the matter occurred, a game of cards was started among the back pews by some indifferent hearers, who likely thought it just as proper to manifest their lack of interest in the service by playing at cards as to go to sleep. Again did Mr. Uzzell proceed down that middle aisle, which was not any the cleaner because of an occasional cigar stump, some tobacco ashes and more or less expectoration,—and up to the astute players saying, "Let me have a hand in the game," and took the entire pack from them.

To convict his hearers of their sins is not however Mr. Uzzell's entire interest in their behalf. He also aims to give them further and very material assistance. The "Helping Hand Employment Agency" is conducted in the basement of the Tabernacle, under the very steps of the altar, as it were. Here any man or woman out of employment, and honest in the intention to get work, may find help in their search for it. The writer would state here that while Mr. Uzzell's methods are very generally approved as a whole by all classes of Denver society, the employment agency feature is especially well supported, so that when your banker or merchant needs a laborer or a stableman, a gardener or a housemaid, he calls up "Uzzell's Agency" by telephone and has his want supplied.

When the existence and object of this part of the work is stated among the announcements at services, as is regularly done, Mr. Uzzell frequently uses the opportunity to teach promptness and punctuality in keeping appointments in business. "Now you fellows must not expect us to help you when you are too lazy to go to a place on good time after we get you a job. When a man on Capitol Hill says he wants you at 8 o'clock in the morning you are a blamed fool to get there at half past 9, and expect to find the place still open and the man glad to see you."

Mr. Uzzell is a good and enthusiastic sportsman, but even this talent is not buried in a napkin nor used for personal gratification alone. Regularly every fall he organizes an elaborate "Jack Rabbit Hunt." A whole train load of Denver gunners are taken to Lamar, Col., about 230 miles south-east of Denver, where they are met by ranchmen with wagons and taken out over the plains in all directions and the hunt systematically carried on for several days. The gunners are generally good sportsmen, they pay their own fares, furnish their own ammunition and zealously shoot to beat their own previous records. The railroads are also "Parson Tom's" friends and carry the game back to Denver free of charge, and usually from 3000 to 4000 rabbits are carefully distributed among the needy for a Christmas dinner.

Another feature of similar nature that Mr. Uzzell provides for the poor boys of Denver is an annual Thanksgiving dinner. The funds for this feast are generally donated by some business men of Denver or some other Colorado town.

It was Simeon Guggenheim, the young millionaire smelter owner of Pueblo, who gave Mr. Uzzell a check for $5000 last Thanksgiving with instructions to give the boys enough of the very best of everything to eat, and invite them all.

The reader doubtless understands the appetite of the average American boy whether he lives in Connecticut or in Colorado, and will know that such an invitation does not go unheeded, nor the dinner untasted. It was a feast fit for any king's son, and one particular boy was so elated that he climbed up to the roof of the great building in which the feed was given and fell through the sky-light down upon a table.

Time and space preclude all but a single other phase of this philanthropical and intensely practical parson Uzzell, zealous in the work of the Master, who while he uttered eternal truths also stooped to the lowest to alleviate misery and raise them higher.

Mr. Uzzell has also for several years been a very useful and thorough official of the city of Denver. As one of the City Supervisors, he is directly interested in elections, public health and improvements, fire and police work, streets, alleys, drains and sewers, etc. As a member of the committee on street railways he took a strong stand a year ago upon the matter of a franchise for a railway that reaches beautiful Fairmount Cemetery, where many of Denver's poor lie buried. Having their welfare constantly in mind, our champion of the poverty-stricken determined to make sure that these might have the privilege of frequently visiting their household graves under an arrangement whereby but a single fare should be charged. May this great and tender heart be spared for still many years to come!

This man of unconth speech and blunt manner is also singularly and positively ugly, looking at his face from an esthetic standpoint, yet how lovely to those who know his heart, and have seen the Christ in his many Christlike deeds.

The reader may possibly rejoice with the writer in a higher, a more dignified, a far more orderly ideal of a religious system, glorious perhaps in history, rich also in liturgies, as worthy of the Infinite as the very narrow abilities of human minds can devise in order to do Him proper service, still it is not for us to gainsay the methods or question the results of the efforts of "Parson Tom" Uzzell in his particular sphere of activity.

Denver, Colorado, Aug. 5, 1899.

What "The Mennonite" has thus far Accomplished.

BY A. B. SHELLY.

With the present number begins the fifteenth volume of THE MENNONITE. The paper has reached the fourteenth mile-stone of its journeyings. It has outlived two-thirds of the years toward its majority. And as it made its advent into the world not as a little babe thus having to pass through a period of childhood and inactivity, but took its start as a vigorous youth, it is now but meet, after the paper has existed for fourteen years, to ask the question, "What has THE MENNONITE accomplished during these years?" This, however, is a question which is much more easily asked than answered. What its influence has been upon the individual readers and the church in general is something which may never be fully ascertained. Yet we are warranted to believe, that it has not been without its good influence upon many of its readers as well as upon the church in general. Public opinion and public sentiment are in a great measure created, influenced, and guided by the literature people read. The literature we read has a greater influence upon our intellectual and spiritual natures than we are at times willing to admit. It is said, that a person is physically what he eats. And with equal force it may be said, that a person is intellectually, spiritually, and morally what he reads. Let one read good, substantial, moral and religious literature and he cannot fail to be more or less influenced thereby. The same, however, must be said of the reading of bad and degrading literature. What we read becomes a part of ourselves. It is hard to realize how many of the ideas we hold and how much of the character we bear are a direct result of our reading. This influence may have been exerted in such a gradual and imperceptible way that we have not noticed it at the time, and yet the results are there. We can not take up a book or paper and read it and lay it away with the same thoughts and feelings we had before reading it. It will have left some impressions upon our minds and souls, either for good or evil, whereby our intellectual and moral natures are influenced. And while this is the case with all of us, it is more especially the case with the young and tender minded. Many a youth has been led astray by the perusal of a single impure book or paper. On the other hand many a one has been led into the better way by the use of good and edifying literature. This being the case we can never be too careful in the selection of the literature for our own use and that with which we supply our families. Our age is an age of reading, and as the world is furnishing all kinds of trashy and degrading literature both for the young and the old, it behooves the church of Christ that it furnish something better and more elevating for its people. To this better class of literature our church papers are to belong. They are to furnish wholesome food both for the mind and the soul of man. To do this has been the aim of THE MENNONITE from its very origin. And in the measure that it has succeded in accomplishing this its aim, it can not have failed to wield an influence for good upon its readers.

In view of the fact that many, especially of our younger members do not read our German church paper and are thus debarred from being kept in touch with our different branches of church work, our conference started the publication of THE MENNONITE as an English church paper, hoping thereby to establish a means by which a more general interest for the work of our church might be effected. That in these anticipations we were not disappointed might be inferred from general principles, as they has been stated above, even if practical results did not conclusively prove it. But we know if to be a fact that many of the readers of THE MENNONITE, who do not read our German church papers, manifest a greater amount of interest for the work of our church than they possibly could have, had they not had the opportunity of being made acquainted with this work through the columns of THE MENNONITE. (THE MENNONITE has thus been the means of creating a greater and more general interest and activity in church work among us. It has been the means of drawing the younger portion of our members into the work and of calling forth a more extended interest for the work of the Master in general.

Besides this THE MENNONITE has been the means of arousing and developing some of the latent talent among our church members. Contributions for its columns were written by different ones who would not have thought of writing for the public had not our church paper given them an opportunity to do so. Thus talents have been made useful which otherwise would have remained dormant and which would have thus been lost to the church. In these communications different subjects and different branches of work, as the Sunday-school, Young People's Organizations, Missions, etc., were discussed and thus new ideas were advanced and a new interest for the work was created. While the writers themselves were inspired to new efforts in this direction, the church in general reaped a benefit from their efforts.

Furthermore THE MENNONITE has been instrumental in extending the boundaries of our church and conference. The organization of at least one, now prosperous church belonging to our Eastern Conference can be traced directly to the influence exerted by THE MENNONITE. To such an extent has this been the case that it is decidedly doubtful whether the church in question would have an existence to-day if our conference had not had an English church paper through whose influence several families were induced to unite themselves with our church and who afterwards with others formed a church organization for themselves, which organization has since been signally blessed by the Lord.

These are some of the practical and visible results accomplished by THE MENNONITE during its fourteen years of existence. But they are only the visible results. What impressions for good it has made upon the individual hearts of its readers, how much it has done for the salvation of individual souls, how much earnestness and zeal it has created for God's work, how those that had become luke-warm have been revived, and those spiritually alive have been inspired, and how many, both old and young, have been led to a greater activity in the work of the Master, are things which are known to the mind of the Omniscient only.

THE MENNONITE has become an essential factor in our church. It has been firmly established and the church can not now do without it. It must continue to wield its influence if the work of the church is to prosper. As the individual congregation can not succeed without a preacher, so the church in general cannot prosper without its church paper. But as the influence of the preacher is necessarily restricted to those who hear him, so the influence of the church papers extends only to such as read them. If THE MENNONITE is therefore to continue to exercise its influence for good in the future as it has done in the past, and if this influence is to become more general it is necessary that the paper finds a wider and more general distribution among the families and members of our church. While it therefore behooves the publication committee to see that the paper be at all times filled with such matter as will tend to the edification of souls and the building of God's kingdom among us, it becomes the duty of all our church members to lend a helping hand in the improvement and distribution of the same. By thus working hand in hand in the interest of the paper THE MENNONITE will, by the grace of God, accomplish yet vastly more good in the future than it has accomplished in the past.

The Mennonite.

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BUSINESS MANAGER

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QUAKERTOWN, PA., OCTOBER, 1899.

Jesus prays for his disciples that "they may be one." Paul writing in the Holy Spirit exhorts to "giving diligence to keep the unity of the Spirit in the bond of peace." Seeing then that unity is the divine ideal, it is important for us to understand in what this unity consists and how to attain it. This is indicated in Paul's expression, "unity of the Spirit." He tells in another place how there may be unity in diversity when he speaks of the great diversity of gifts in different individuals which yet are of the one Spirit. These individuals possessing different gifts are not the *same* but they are *one* in Spirit. Unity therefore is not sameness. It is not sameness in gifts, not sameness in thought, not even sameness in understanding necessarily. It is right here that great mischief has arisen among the disciples of Jesus during these nineteen centuries. Much of the real and of the imagined dividedness among Christians has arisen from insisting that to be united we must see, and think, and understand alike in all things. Paul had to combat this error in his church at Corinth as well as at Ephesus and the same error has kept many Christians apart who to their joy have later found that in reality they are one in Spirit according to the Master's idea.

This number of THE MENNONITE speaks for itself. This paper is 14 years old, and is by this time able to talk. It may not have much to say beyond giving expression to its pardonable pride in its anniversary dress. The time has come when we believe the child is old enough to be of a little consequence in its sphere and entitled to a hearing. Long ago it has had a message to deliver. Perhaps it has been somewhat hampered by its short clothes, perhaps not taught to speak properly. But years bring experiences and maturity, and it is becoming apparent that our nursling is feeling his own way into the world, is thrilling with the consciousness of a mission, and is hearing the distant echoes of a hearty welcome in many more homes and by many more friends.

The story of the inception of THE MENNONITE, of its purpose and scope, and of its past record is recounted in the accompanying pages by pen and picture. One thing among many is very plain: it has become the English church organ of English reading Mennonites of all sections.

There are to-day a far larger percentage of Mennonites speaking English than ever before. If we are to keep them intelligently informed on all church matters, if we intend them to act in union with their German brethren, and assist in promoting the very object for which the General Conference exists, they must be reached by Conference through some such medium.

Five young men, constituting the Yale Missionary Band, started on an eight months' preaching tour with but a slender purse. This was soon drained empty, and in their predicament, they prayed the Lord for a sign that they should go ahead. Hardly an hour after the prayer, one of them opened a letter containing a large check, with the promise of a duplicate, from an unexpected source. "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." 1 John 5: 14.

Thought Nuggets.

By W. S. G.

If satan can not pervert a Christian he persecutes him.

Every soul stands at the market place and will be hired sure by some one, either by Christ or by Satan.

God loves us as much as the Patriarchs, Prophets, Apostles and Martyrs; and their promises are ours just the same.

Faith removes mountains, but faith without works is dead, so if you want to remove mountains you must not be idle.

When you go wrong your enemies know it pretty quickly, it is because you have been traveling with them on the same way.

The reason in many cases that the first shall be last and the last shall go ahead of the first is the same which caused the tortoise to outrun the hare—he kept at it all the time.

If you are called into the vineyard of the Lord at the eleventh hour it is only because you had no previous opportunity. Those called earlier may not have any chance at that late hour.

Our security lies in being the Lord's. As a person will prevent his property from being harmed, so the Lord will preserve his own. But our keeping is in proportion to our faithfulness.

God does not reward his laborers by the day or some would be most expensive laborers; but he rewards them by the job, or by the fullness of the stature in Christ which they have attained.

A person's character influences those around him, it is either a curse or a blessing to his fellow beings. Laban was blessed for Jacob's sake, Potiphar for Joseph's sake, and Paul's company was saved from drowning for Paul's sake, and the world is saved from the wrath of God for the sake of the humble, pious but despised and scorned Christian, who is the salt of the earth.

Progress in the Mennonite Church.*

BY JOSEPH S. TAYLOR, PH. D.

Editor "New York Teachers' Magazine" and Principal Public School 19, New York City.

Evidences of progress in a church may be material or spiritual: Material forces may be measured; spiritual forces are elusive and can be estimated quantitatively only by the application of indirect tests.

Material progress is not necessarily an index of spiritual growth. There are cases of arrest in development where the body of a child grows in a normal way while his mind ceases to develop; so that you sometimes find a man of seventy with the wit of a child of ten. But the rule is for the physical and the spiritual to develop in about equal ratios. Therefore we shall assume that if the Mennonite Church shows any signs of material progress she has also developed her spiritual life.

In 1887 I wrote an article for this paper in which I quoted from the then recent report of the Eastern District Conference these figures:

(*a*) Membership, 1284; (*b*) Missionary Contributions $1048.53; (*c*) Sunday School pupils, 1018.

I have before me the report of the same Conference for 1898, with these figures: (*a*) Membership, 1821; Missionary Contributions, $912.53; Sunday School pupils, 2261. In the later report, however, moneys are contributed to objects that were not in existence twelve years ago. Thus $281.89 were given to the Mennonite Home, and the Philadelphia congregation reports $1584.77 contributed to purposes not enumerated in the report. These figures should probably be added to the foregoing, which will bring the Missionary offering to $2779.19. Hence we have progress in the three items enumerated as follows:

(*a*) Increase in church membership for twelve years ending 1898, 42 per cent.

(*b*) Increase in missionary offering, about 160 per cent.

(*c*) Increase in Sunday School register, 121 per cent.

Remembering that the increase of population in the United States is about 2.5 per cent. per annum these figures are encouraging.

I find also evidence of progress in the preparation made for the education of the ministry of the church. In the West we have Bethel College. In the Middle District our brethren have just decided to establish a school "to offer our young people an opportunity to secure a thorough Christian education." Not the least important of the features which are characteristic of Mennonites is found in the provision that "the institution shall limit itself to its resources." *Pay as you go* is a motto other churches might well take to heart. In the Eastern Conference we have got as far as a "Course of Study," which is a sort of disembodied spirit of an educational institution. We hope Conference will find a way to give this spirit a body and a local habitation.

In a report of the last General Conference I find a table of delegates which represents a Church membership of about 10,000. In the same report the names are given of twelve new Congregations which were admitted to the Conference, representing a membership of some 900. All these twelve churches had been organized presumably during the preceeding three years.

The establishment and continued success of THE MENNONITE and the gradual substitution of the English language for the German in the Sunday-school and Church services is another indication of growth, because it shows the power of adaptation to a changed environment. The writer is himself of German origin and is having his children trained in the use of the German tongue. But the recognition of the value of the German language for commercial, scientific, and literary purposes does not make him blind to the obvious fact that the language of our country is English and that an institution could not long survive whose life depended upon the perpetuation of German as the vernacular of the people.

The organization of young people's societies, prayermeetings, and other auxiliary bodies is also a sign of spiritual growth.

But the most remarkable evidence of the progress of Mennonite *principles*, if not of the Church, is the Peace Congress which met at the Hague recently. This Conference represented the whole human race and had for its object the abolition of war among men. In the September *Forum* is an article by Mr. William T. Stead, editor of the London *Review of Reviews*, in which the writer says: "The American delegation was strongly constituted in its personality, * * But for Mr. White and his energetic and indefatigable junior lieutenant, Mr. Holls, the Anglo-American group would have had no confidential means of communication with the Triple [Alliance]. Mr. Holls, himself of German parentage, and speaking German as fluently as English, was an indispensable member of the Conference. * * * Mr. Holls became the sole representative of the Western Hemisphere on the Committee * * * and it was largely owing to his vigorous representations at the headquarters of the German Government that Germany gave way, and yielded reluctant consent to the establishment of an International Tribunal of Arbitration. It is also Mr. Holls to whom belongs the credit of introducing and carrying the clause which brings into international law the principles of special mediation."

Now this Mr. Holls, who had so large a share in bringing about the success of the Peace Conference, is a Pennsylvanian, of German descent, with Mennonite principles. Great ideas often have a humble origin. The herald angels cried "Peace" at the birth of our Saviour. "My peace I give unto you" was his parting message. The Mennonites and Quakers have treasured that word, and in the midst of the clash of arms they have insisted that Christ meant what he said. If war is ever abolished it will be the still small voice of the Mennonite and the Quaker, echoing the words of Jesus, overcoming the thunders of war and the earthquake of contending nations.

Taking it all in all, I feel that the Lord has further use for Mennonites, not because they are Mennonites, but in so far as they represent his spirit. He has given us prosperity and abundant evidences of his blessing. Let us be aggressive in his cause, our only weapon "the Sword of the Spirit." Let us go up and possess the land in his name.

*) The subject and space allowance for this article were assigned to the writer by the Editors. I regret that statistics are not at hand for discussing the subject in an adequate manner. The minute books of the General Conference and of the several local Conferences for the last fifty years, besides many other data, would be required to enable one to speak with authority.

The Original Scope and Purpose of the Mennonite.

We can hardly realize the fact that THE MENNONITE has with the September issue closed its fourteenth year and that with the current issue it enters upon its fifteenth year. But since this is a fact, the most encouraging feature in the fact is that this infant that first saw the light on October 1885, and was somewhat diminutive in size, and feeble, and naturally reticent, has grown so large, so valuable, so productive of good, so respected and we may add so beautiful, that we deem it fitting that we should in appropriate words and ways celebrate its natal anniversary. Though somewhat small, feeble and shy it had from its very beginning that internal size, strength and courage that destined it to live, and expand and assert itself, for it was conceived in prayer and spiritual resolve, born in faith, and entrusted to the patronage of the church and her friends in hope and love. It is with much pleasure and satisfaction that we call to mind the meeting that Bro. N. B. Grubb and the writer had at the home of Bro. William Landis, near Quakertown, now deceased, when we planned and named and consecrated this new periodical of the Church.

But I started out to write more particularly of its original scope and purpose. The foregoing then by way of introduction. The printing press through its productions is the great educator of the world. This is true both in the secular and the religious sphere; with both the divinely consecrated, and the unholy press. Our Church recognized this truth from her earliest years and ever employed it in the furtherance of the Lord's cause, the older publications as well as her sanctuary services being mainly in the

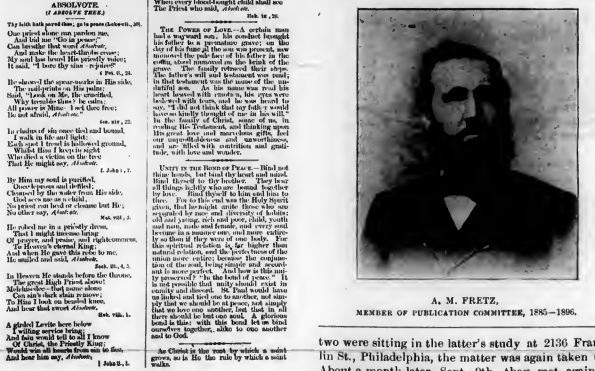
A. B. SHELLY,
MEMBER OF PUBLICATION COMMITTEE, 1885–1899

Church's mother-tongue—German. But as the Church grew by the addition of young members, whose education was more in the English language, it became evident that we must have a church paper that will be read, understood and appreciated by them. A paper which will bring to them the reports of progress in the home church, and in which the doctrinal principles upon which the church rested might be disseminated. A paper in the columns of which special attention should be given to the work of young people's Christian organizations just coming into prominence at the time, and in which young writers might use their talents in discussing religious themes, and expressing their thoughts on ways and means in the building up of Christ's kingdom. We feel like making the following quotation from the "introduction" we penned for the initial number of the "Mennonite," October 1885. It may help us to weigh our efforts and results, and see how near our aim has been attained and our prayer answered.

"Our object is to reach those who do not and others who cannot read German. Our young people are growing away from the church, merely because we insist on the use of German, while they are becoming English. Our great sin, in a few words expressed, is to reach the young with religious instruction, and forward the mission cause in our church. With these few words of introduction we send out this prospectus, hoping it may be a welcome visitor at many doors, and find open heart- and willing hands to conduct it on in its future mission. Our prayer is that of Moses the man of God, 'Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands; yea the work of our hands establish thou it.'"

How far our individual efforts were used by God in the success attained and the answering of our

N. B. GRUBB.
EDITOR AND MEMBER OF PUBLICATION COMMITTEE 1885–1891.


THE
MENNONITE.
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For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

ABSOLUTE.
(ABSOLUTE TRUE.)

Thy faith hath saved thee, go in peace (Ashworth., 50.

Our spirit shone on yonder sea,
And bid me "Glory" answer;
Can breathe that word *Absolute*,
And make the heart-blade erase;
My soul has heard His priestly voice;
It said, "I bury thy sins—rejoice!"
1 Pet. 2, 24.

He showed the spear-marks in His side,
The nail-prints in His palm;
Said, "Look on Me, the crucified,
Why trouble thus? be calm.
All power is Mine: I set thee free;
Be not afraid, *Absolute*."
Gen. xiv., 23.

In chains of sin once tied and bound,
I walk in life and light;
Each spot I tread is hallowed ground,
Whilst thus I keep in sight
Who died a victim on the tree
That He might say, *Absolute*.
1 John i., 7.

By Him my soul is purified,
Once leper-torn and defiled,
Cleansed by the water from His side,
God sees me as a child.
No priest can heal or cleanse but He;
No other say, *Absolute*.
Mark viii., 3.

He raised me in a priestly dress,
That I might possess bring
Of prayers, and praise, and righteousness,
To Heaven's eternal King.
And when He gave this robe to me,
He smiled and said, *Absolute*.
Zech. iii., 4, 5.

In Heaven He stands before the throne,
The great High Priest above;
Melchisedec—that name alone
Can sing their high praises!
To Him I look on bended knee,
And hear Him sweet *Absolute*.
Heb. viii., 1.

A gifted Levite here below
Willing service bring,
And fain would tell to all I know
Of Christ, the Priestly King;
Would win all hearts from sin to flee,
And hear him say, *Absolute*,
1 John 3., 5.

"A little while," and He shall come
Forth from the inner shrine,
To call His parkened brethren home,
O bliss supreme, divine!
When every blood-bought child shall see
The Priest who said, *Absolute*.
Heb ix., 28.

THE POWER OF LOVE.—A certain man had a wayward son, his conduct brought his father to a premature grave; on the day of his funeral the son was present, saw unmoved the pale face of his father in the coffin, stood unmoved on the brink of the grave. The family entered their sleighs, and the son followed on foot until, in that cold, cheerless winter day, he became chilled and benumbed to the core. As his home was reached his heart leaped with emotion, his eyes were bedewed with tears, and he was heard to say, "I did not think that my father would have so kindly thought of me in his will." In the family of Christ, some of us, in reading His Testament, and thinking upon His great love and marvelous gifts, feel our unworthiness and unworthiness, and are filled with contrition and gratitude, with love and wonder.

UNITY IN THE BOND OF PEACE.—Bind not thine hands, but bind thy heart and mind. Bind thyself to thy brother. They bear all things lightly who are bound together by love. Love is the bond of perfection. To love is to feel and see the Holy Spirit given, that he might unite those who are acquainted by race and diversity of habits; old and young, rich and poor, child, youth and man, male and female, and every soul become in a manner one, and more entirely so than if they were of one body. For this spiritual relation is far higher than natural relation, and the perfection of the union more entire; because the conjunction of the soul, being simple and separated is more perfect than that of bodies. Love is the bond of peace. To the bond of love it is not possible that unity should exist in custody and discord. St. Paul would have us indeed not tied one to another, and supply that we should be at peace, not simply that we love one another, but that in all there should be but one soul. A glorious bond is that with this bond let us bind ourselves together, alike to one another and to God.

As Christ is the rock by which a saint grows, so is He the rule by which a saint walks.

FAC-SIMILE OF INITIAL NUMBER.

prayer we will not judge, but with much joy we assert that our humble prayer in faith has been signally answered in many ways. The young life of the church had begun to show itself in young people's organizations, in more aggressive and progressive Sunday-school and mission work, and it became very evident that the operations of the press should be made conformable to the trend of the spiritual operations of the church, and THE MENNONITE was called into life to meet if possible the demands. The fourteen years just closing, have many stories of experience to tell. There were many ups and downs, advances and reverses. THE MENNONITE went steadily on in its growth and development, laying off its clothes and putting on new vestments and calling into action new fostering hands, to meet the demands of growth, as well as the growing demands till now it has reached the vigorous age of fourteen, where it promises, if we mistake not its spring of action, with consecrated hands, hearts and intellects to become more useful than ever. But to continue in its progress to manhood and usefulness it needs the patronage and prayers of the members of the church and her friends. May it have them in an increased measure, especially of the younger members.

ALLEN M. FRETZ,

Souderton, Sept. 18, 1899.

Thus It Came to Be.

How? To have this question answered the modern newspaper method of interviewing was adopted. Whom did we interview, do you ask? Whom would you ask for the inward story of an invention but the inventor? And to whom should we have gone for the facts of the beginning of THE MENNONITE but to those directly concerned in its founding, and among these first of all to him in whose mind the project first took form. And here follows the substance of the answer to our questions as put to Bro. N. B. Grubb, who we think may of right be regarded as the originator, or to speak in a figure, the father of THE MENNONITE.

It was while riding on a train over the Lake Shore R. R. between Cleveland and Toledo, O., that the matter of an English paper, for our Eastern Conference primarily, and secondarily for the General Conference, was discussed. It was on Wednesday, Nov. 5, 1884, and the persons engaged in the conversation were N. B. Grubb and A. B. Shelly. They were then on the way to the General Conference which was to convene at Berne, Ind., on Nov. 6. The conversation resulted in plans being laid and an outline for definite work being decided upon, to be laid before the brethren on returning home. Accordingly the ministers of the Eastern Conference were invited to meet at Quakertown on Dec 8th. Only four of the ministers came to the meeting, viz., A. B. Shelly, C. H. A. van der Smissen, A. M. Fretz, and N. B. Grubb. The project of publishing an English paper was discussed and received hearty endorsement but met also with strong opposition, so much so at least that it was for the time entirely abandoned.

Some time during the month of August, 1885, while A. M. Fretz was on a visit to Bro. Grubb, and the

A. M. FRETZ,
MEMBER OF PUBLICATION COMMITTEE, 1885–1896.

two were sitting in the latter's study at 2136 Franklin St., Philadelphia, the matter was again taken up. About a month later, Sept. 9th, they met again at Bro. Grubb's suggestion, in Quakertown. Here plans for a paper were concluded and the order for the printing of 1000 copies of a 16-page prospectus, 6 by 9 inches in size, was given to U. S. Stauffer. The child thus called into being was called "The Mennonite."

These thousand copies were distributed throughout the conference, and conference, meeting on Oct. 6, was asked either to assume the publication as was thought best, or if this could not be done, then to sanction and endorse the publication as a private enterprise. N. B. Grubb offered that in the event of conference assuming the publication he would for five years edit and manage the paper for Conference free of charge. Conference accepted the offer and appointed a committee to direct the work of publication, the committee consisting of N. B. Grubb, A. M. Fretz, and A. B. Shelly.

And this is the way it came to be.

Chinese Children are the most obedient in the world. The Chinese nation is the only nation of the ancient world that has survived to the present. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Exodus 20: 12.

For the Young People.

Thoughts on C. E. Prayer Meeting Topics.

BY JOSEPH B. BECHTEL.

Oct. 1.—Our own Church: What can we do for her. Psalm 122: 1-9.

The text sets forth the character of a man whose heart was gladdened by the summons to come into the house of the Lord. Why? Because David was a man who lived in the fear and faith of God. From a child he had set God always before him, being accustomed to see God's hand in all that befell him and from his heart he was convinced that in God he lived, moved, and had his being. He longed to acknowledge the loving kindness of God and this he felt he could do nowhere more solemnly and fittingly than within the courts of God's house, the church.

David's joy is set forth to us as an example of the right spirit in which we ought to appear in the public worship of our Maker. Joyfully, cheerfully, willingly and prayerfully shall we come to the house of the Lord Then, peace within her walls and prosperity within her palaces shall we find. Work for the church must be founded on LOVE for the church, one of the best ways to work is to set others to work.

Never criticise unless you have done your very best to remedy that defect; do not look upon, or talk about the church as to what THEY ought to do, but rather what we ought to do—this is your reasonable service.

Oct. 8.—Work where Christ tells you to. John 21: 1-6.

In doing Christian service we should ever hold this one thing in mind, namely if we want Christ's companionship we must go with Him not He with us, in other words let Him direct and we follow, not we choose and expect him to follow. If we let Christ direct He will be responsible for our lives, if not, we take that fearful responsibility upon ourselves.

The text pictures to us seven strong men, at their own occupation, out all night trying to fish perhaps just for one meal, but, ah! the disappointment No doubt Peter remembers a similar experience and the effect and possibly says to himself if only the Master were present. The morning dawns and with it the Master's command and blessing.

Dear fellow workers, do hesitate before you refuse the call to serve on a committee or fill an office be it in the C. E. society, in the Sunday-school or the church. The call may be from Christ—throw your net to the right; the blessing will come.

Oct. 15.—Lost Opportunities. Jeremiah 8: 20; Matt. 23: 37-39; Heb. 12: 17.

An opportunity lost is sorrow found. We should ever hold before us the fact that if we neglect or reject an opportunity to do good, we reject Christ who is in the opportunity. It is remarkably wonderful to note the parental instinct that is placed even in the dumb creatures—that secret and silent law which makes the mother of every animal so earnestly and effectually watch her off-spring.

In Matt. 23: 37-39, Christ teaches that this instinct is not only placed into their hearts by Him but is actually a sign and token from Him. This passage distinctly shows us the deep interest, care and concern that Christ has for His own, for us. Do not miss an opportunity to do good, but be ever ready to do the Master's bidding—to be about our Father's business.

Oct. 22.—An old time Missionary.—Jonah 3: 1-10.

The second time. Notice in our text it says, "And the word of the Lord came unto Jonah the second time, saying, arise—go!" Do you realize dear reader, that for you and me the most dangerous place in this world, is, to stay just where we are when God says, arise—go. This is illustrated in Jonah's case. He, when first called to go, hesitated, halted, until he had been cast into the very depth of helplessness. Then he realized, not the greatness of Nineveh, but the greatness of God.

It was just as soon as Jonah saw the greatness of God that he became one of the great missionaries of of the world. Daring the greatness of Nineveh, he boldly preaches repentance to her inhabitants. Has the word of the Lord come to you the second time, heed the call to duty, be it to foreign lands, to the heathen at your door, or be it to service in the C. E. society, or to teach a class in Sunday-school, or perform a duty in the church. Heed the call to duty, it is to you?

Oct. 29.—Giving a Measure of Love. Mark 12: 41-44.

Let us look at this topic fair and square. Look first at the giver—a widow and poor at that. Look next at the gift—two mites. Wealth, commerce, religious customs, all regard it small, only the judgment of God pronounces it great? Look at the object of the gift, for the temple and the temple service from whence her blessings come. The picture in the text teaches first duty, then encouragement; it teaches likewise sacrifice. The greatness of our gifts is measured by the sacrifices we make. This topic likewise suggests to us the blessings of systematic and proportionate giving for the Lord's treasury to be used for His cause.

Philadelphia, Pa.

The C. E. Pledge Systematically Followed.

According to the reports of the Christian Endeavor Society, as published at the recent convention in Detriot, literally millions of people are pledged to read their Bibles every day. This Society is now old enough for the fulment of such a pledge to have had some effect upon the life of the churches in relation to a knowledge of the Bible. Is this the case? Is there a more widely diffused knowledge of the Bible to-day than ten years ago? We think the answer would be in some churches, "yes," in the church as a whole, "no." In those churches where the Bible is better known and loved, an examination of the facts will show that the study of the Bible by some person, or group of persons, has been the leavening element. The Christian Endeavor pledge, if carried out, by some definite system giving a definite knowledge in a definite te.m of days or years, has power in it beyond the ability of man to estimate, but without system the plan falls into the realm of sentiment and loses nine tenths of its value.

Many facilities for systematizing the work are at hand. That of the four years' course of the American Institute of Sacred Literature is a good one, requiring but fifteen minutes a day. This course is prepared by President William R. Harper (Old Testament) and Professor Ernest D. Burton (New Testament). The work for the coming year begins October 1, but clubs may be organized now. The subject will be the "Founding of the Christian Church," based upon the Acts, Epistles, and the Revelation. Before entering upon any other plan it would be well to examine this one. The office of the Institute may be addressed at Hyde Park, Chicago, Illinois.—*Faithful Witness.*

Mr. Moody and the Higher Critics.

As Mr. Moody has been severely critized by several papers for inviting "higher critics" to Northfield it is fair to let everyone know, that according to the September Watchword and Truth, he did so in ignorance, and at once sought to rectify his mistake on his attention being drawn to it. In another magazine we find the following statement from Mr. Moody: "I am an orthodox Christian. I believe that the fish swallowed Jonah; I believe in one Isaiah; I do not believe in evolution. And while I have not sought occasion to discuss the Higher Criticism, so called, I do not mind saying that in my opinion the man who is engaged in picking the Bible to pieces is doing the Devil's work. The central idea of the Northfield Conference is Christian unity, and their invitation is to all denominations; and all wings of denominations, but it is understood that along with the idea of Christian unity goes the Bible as it stands. We seek at these meetings to find points of common belief. Too frequently when Christians get together they seek for the points in which they disagree, and then they go at it."

David Livingstone says of his mother, that her love had no crust to penetrate, but came beaming out freely like the light of the sun. And it is in turn said of Livingstone that it was the genial, gentle influences that had moved him under his mother's training that enabled him to move the savages of Africa.

Missionary.

From Our Missionaries.

FACTS THAT TELL THE STORY OF THEIR WORK.

Missionary Horsch reports:—The old man Mad Wolf, an old war chief, now poor and forsaken, gives cheering signs of a change of heart. The thing that makes it so hard for him to come out openly and decidedly on the Lord's side is the mockery and ridicule of his people, and, strange to say, some of the young Indians returning from school are particularly annoying in this way. Thus, one will say to him, "If you become a Christian we will spit and strike in your face, and you dare not get mad, because you are a Christian." Such things are very hard for the old man, but, with God's help, we believe he will yet overcome all the difficulties and come out on the Lord's side. Through the kindness of the Mission Board we have been enabled to get a tent for him. It is in the yard of our mission station and we intend to furnish it for him, so that the poor old man will have a little spot again which he can call his home. In the case of his wife, who died recently, the Word of God had made a deep impression. She was old, blind, and helpless, and perhaps on this account the more receptive for the Word. When I saw her the last time, shortly before her death, again pointing to Jesus, the Saviour, who loved her too, and would save her eternally, she said, "I am going home." These were her last words to me. We cherish the hope that she is one of the "blessed who die in the Lord."

Also a young man, a member of our congregation, died recently in the blessed assurance of an eternal life. His joyful readiness to depart has made an impression on his relatives, especially his mother. She seems to have a sincere desire to give herself to the Lord and follow in the path of her son. The Lord grant that she may soon come out into the full light of God's love.

MISSION HOUSE COMPLETED.

Missionary Kliewer reports under date of July 3:—The new mission house will be completed in about six or eight weeks. Our meetings on Sundays have been generally well attended, and that the Word of God does not return void, but often penetrates the hard hearts of the Indians, is evidenced by their remarks and their actions. Five deaths occurred during the last quarter. A grown-up girl, a married woman and a child were buried on our mission land. We have reason to believe that they died in the Lord.

CONFLICT AND BLESSING.

Missionary Petter, in his last quarterly report, speaks of a number of conflicts that have been waged against him and his work. In one of these the leader of the opposition was a certain priest, who by reason of jealousy sought in every way possible to injure his work and destroy his influence with the Indians. Another cause of much serious trouble was the loose and superficial work of certain other missionaries among the Arapahoes and Cheyennes, and the bad influence of ungodly white men, some of whom made it a point to try to set the Indians against the Mennonite missionaries. Again, it was another class of would-be teachers that sought to sow disaffection among the Indians of our mission field. These sought to discredit our work by affirming that the Mennonites served the devil because they make use of medicine in cases of sickness. However, as these "Christians" were caught believing their holy professions in that they stole the Indians' wood, their influence was soon gone. In view of all these conflicts and their outcome, Bro. Petter concludes his report as follows:

Why was it that these conflicts were heaped upon us in these months? There is, of course, a deep-lying reason for it. The one and the same enemy of God's kingdom, who hates all good, has put forth special efforts in his satanic opposition. Why, we may ask. If his sway here were unmolested he would certainly remain quiet. But he knows full well that through the mission, as the work of Christ, his work is destroyed, and he seeks in his craftiness to counteract its influence. Therefore we have no reason to complain, much rather to give thanks to the Lord. The enemy has not been able to hinder the work. The meetings on Sundays have never before been better attended. The more the enemy endeavored to keep the people from the Word of God, the more they came. In the last meeting there was an old woman present who had been very bitter against the Christians. She brought me four pounds of crackers as a thank-offering to God. She said she had prayed to God for her sick daughter, who was now better. She believed the Word preached here and would try to go on the right way. By many others the same thought has found expression. It is the beginning of faith, a certain awakening or arousing from their heathen sleep, not yet an arising and much less a going, and yet a certain evidence that the seed is sprouting. We thank the Lord that He shows us that the conflict brings a blessing, and the final victory is assured.

THE WORK CONTINUED.

Acting Superintendent of the Arizona Mission Bro. Peter Stauffer writes:—During the past quarter we have been privileged to continue our Sunday-school work regularly. For the last while we had these meetings in the government building, because through the nice weather several families had moved into their house near by, and thus we had here a goodly number of visitors. But then, too, we had meetings on the mess with such as were willing to come.

Our Mission School.

Of the school at Cantonment, Bro. S. K. Mosiman, in his report to the Mission Board, writes among other things as follows:—When we look back over the work of the past year, with its encouragements and its discouragements, we can see the guiding hand of God all the way. Neither the apprehensions of friends within nor the predictions of foes without affected the work, but God led as it pleased Him. We see now where we might have spent many an anxious moment in more noble pursuits than to worry over things that were not in our power, and which belonged to Him alone. "Behold, I am with thee, I will neither leave thee nor forsake thee," is a promise that afforded us much comfort, and at no time did we entertain serious fears for the work in spite of many discouragements. During the year we had an enrollment of 76. The largest attendance we had at any one time was 73. The average attendance for the year was 67½. The school closed on June 23, with an attendance of 64.

About the first of April the measles broke out in the school. We had twenty cases in the school. All left their children with us except three, where the disease broke out while they were at their home on Saturday. No noticeable evil effects followed after any of the cases. One of our pupils, a bright little girl ten years old, died on June 17. She took sick during the winter, but continued in school until April 23. As she was suffering from tubercular troubles I made no objection to her parents taking her away at that time. We tried to do all for her we could in camp, but her parents soon took her away to the South Canadian to a heathen priest, who put her through many heathenish and trying ordeals before the end came. Probably the last year was an exception for the amount of sickness, not only in our school, but in the Government schools as well. It seems providential that Sister Lisette was with us, for I do not know what we should have done without her.

The new Government school at this place opened about the first of May. The anticipation of the event had filled our pupils, especially the Cheyennes, with unrest for a long time. The report became current that on a certain day I would dismiss all the Cheyenne children. The Indian is too proud to remain where he is not wanted, so it looked for a time as though, on account of the false report, we would lose all of our Cheyenne children. There has been a desire on the part of some in both tribes to have their children in separate schools. Now they thought the opportunity was given to make a division.

One day a number of Arapahoe chiefs came and offered to put thirty more children in our school on condition that all the Cheyennes would be sent away. Of course I could only tell them that the Cheyennes had a right to remain if they choose to do so. From what I am able to learn the Arapahoes still intend to fill the school in the fall.

Quite a number of the Cheyennes, however, are loyal and intend to keep their children in our school. Some, on the other hand, have said that it has been decided to take all the Cheyenne children out in the fall. The friendly ones may be overruled in the matter. Lately more have shown a friendly attitude towards the school than just at the time this new school was opened. Thus once again matters are in the balance. Yet from all appearance more children will be offered than we will be able to accommodate. Eight Cheyenne children withdrew when the new school opened. Three others asked to go out, but were persuaded to remain. One Cheyenne girl who had not been in school before and two Arapahoes who had withdrawn were taken in their places. Others would have come, but since the term was so nearly ended I did not take any more.

Spiritually, the work has not advanced as much as we all should like to have seen. Faithful and unceasing work was done by the teachers and other workers for the salvation of souls. Had our desire been fulfilled greater results would be visible. But "it is good that a man hope and quietly wait."

Four of the Arapahoe children were baptized by Brother Funk near the close of school. Their names are as follows: Joel Bighead, Matthew Spottedwolf, Amy Nash, and Lizzie Horseback. Several of the Cheyenne children, too, have expressed a desire to become Christians and are receiving further instruction from Brother Petter. Two of the boys intend to go to Carlisle in the fall. They are Brothers John Wolfchief and Joel Bighead. John intends to fit himself for a teacher's position in the Government schools. Thomas Todd, one of the Cheyenne converts, is at present at my father's home in Ohio. Arrangements have been made to send him to Carlisle also, if he cares to go, in the fall.

The problem what to give these Indians to do when they are Christians is a difficult one. They can never attain to perfect character until their social condition is improved. True, Christianity is the power that is to do this. But when all the powers of darkness are arrayed against it the task goes beyond our finite comprehension.

A Chicago Mission.

The September *Review* brings an article by J. W. Kliewer from which the following is taken:

At 168 West 18th street—about two miles west from the lake and three-fourths of a mile from the river—in Chicago, one sees on the front windows of a store the words "Welcome" and "Gospel Meetings." Then follow explanations as to time and nature of the meetings. This is the "Mennonite Home Mission," of Chicago, a work that dates back to the first of November, 1896, when the Evangelizing Board at Elkhart, Ind, started it by putting in Noah Metzler from Yellow Creek, Indiana, as the superintendent of the station and three sisters as his assistants. The same number has the work in charge to-day but with a change of persons. Brother A. H. Leaman, from Philadelphia, is the present superintendent. A more needy field for mission work could hardly have been chosen even in so corrupt a city as Chicago. And surely only the person prompted by the love that has been kindled by the divine love can choose this for his field of labor. This place is within that large territory of Chicago where families of the most different nationalities under the sun are here often crowded into the same house and often into the same room. Some even are glad to secure a temporary shelter in some dilapidated shed or barn. If there was ever a darkness that needed to be scattered by the rays of a practical Christianity, it is the darkness of irreligion and superstition settled on this part of our mighty western metropolis. If the influence of the example of Christian purity and virtue was ever needed anywhere, it is needed here where the peculiar vices of various nationalities have been brought to one focus.

Under such circumstances it becomes self-evident that Brother Leaman and the sisters cannot simply throw open the doors of their place of meeting, after having announced the time of service, and then expect a large congregation. Neither can we suppose that attending merely to the spiritual wants of the people would be fulfilling the entire mission. A hungry soul finds it hard to realize its need when housed in a body whose stomach is empty. The spiritual man hardly ever cries first for the balsam for his wounds while the physical is racked with pain. The more hardened the sinner, the more practical and tangible form must the love assume that would lead him to a better life. For these reasons our workers in Chicago have to depend largely upon their house-to-house labor for bringing both spiritual and bodily relief. And oh, what sights meet them on their daily visitations of mercy!

The Failure of Infidelity.

BY OBSERVER.

At all times and under all circumstances infidelity is a failure, and those who assert that "one world at a time" is the only rational rule of action would see, if not blinded by prejudice, that even looking at the matter simply from a human standpoint it is far better to look forward to a future life than to live as if this world were all. A sad illustration of this is afforded by the scenes following the death of R. G. Ingersoll in the circles of the noted unbeliever's family and friends. There was no hope of ever seeing him again, and one could not read without sadness of the pathetic words of his wife and children and of their sorrow at the funeral. When an agnostic dies all is despair and gloom, but at the Christian's death there is joy even in sorrow at the prospect of a happy meeting.

And not only at the time of death but always Infidelity is the height of folly. Its fruits are pernicious, and the person most be morally blind who can think that infidelity is anything but madness. It is only Christianity that can civilize and elevate humanity, and the history of the past eighteen centuries well shows the failure of other religions and of infidelity to better the world in any way. As H. L. Hastings, the noted Boston anti-infidel author, well says in "A Volley of Grape Shot," one has but to think of the anarchists, nihilists and dynamiters of to-day to realize "what humanity is without God, and what the world would be if the Gospel and the Bible were banished from it."

A Unique Town.

Here are facts about a certain town in the West which we glean with pleasure from a recent issue of a Philadelphia daily:

The city of Greentown, Ind., is perhaps the least governed city of its size in America. Although it has 3,000 inhabitants, the town has no Mayor, Marshal policeman or other peace officer, not even a Constable. The town is governed by a Board of Trustees, who meet once a month to allow electric light bills, gas, water and other claims. A Justice of the Peace residing in the suburbs resigned a few weeks ago, having no official business. The city charter provides for no Mayor or policeman, and the duties of a Marshal are performed when required, which is very seldom, by the Street Commissioner. A regular Marshal was elected a year ago, but resigned because there was nothing for him to do. The Street Commissioner was then engaged, without any additional compensation over his salary as Street Commissioner, to act as Marshal whenever occasion should require.

The jail was sold years ago for a stable, and there is absolutely no place in which an arrested person could be confined pending trial.

The town has five churches, and they are full every Sunday. The principal industry is the making of glass tableware. The company is the Indiana Tumbler Company and is owned by the employes. The management of the affairs of the company is in a board composed of the men who actually work in the factory. There has never been a strike in the factory, nor the least bit of trouble. It runs the year round, has not stopped since it first started, six years ago, it does not belong to any trust, nor are its affairs dominated by any outside influence whatever. The president of the concern is David Jenkins, who came to Greentown from Findlay, Ohio, several years ago.

Everybody is employed and everybody is contented. Likewise everybody is proud of the reputation the little city has of being the largest city on earth without an actual government being required to keep it in order. The town is just beginning to boom, large buildings are being erected and the general air of thrift is manifest everywhere.

An evidence of a true missionary spirit possessed by Neil Livingstone, the father of the missionary explorer, is to be seen in his study of the Gaelic language in order that he might read the Bible to his mother, who understood that language best.

Provisional Program

for the General Conference to be held at Bally, Pa., beginning October 12, 1899:

I. Opening of Conference. 9 A. M. Oct. 12.

1. Conference Service. Sermon by the President.
2. Organization.
   a) Delegate credentials received and recorded.
   b) Time schedule adopted.
3. Reading of minutes of last conference.
4. Appointing of Recording Secretary.
5. Admission of congregations.
6. Granting of complimentry votes to visitors.
7. Appointing of temporary committees.
   Committee on Resolutions.
   Committee on Overtures.
   Other needed Committees.
8. Receiving of Questions relating to the work of conference.

II. Publication Work.

1. Report of the Board of Publication.
2. Presentation of a plan by the Board for further work.
3. Discussion of the subject.
4. Adoption of instructions.
5. Election to fill vacancies in the Board.

III. Foreign Missions.

Same outline as above.

IV. Home Missions.

Same outline as above.

V. Sunday School and Young People's Work.

1. Reading of a paper by H. H. Regier, Mountain Lake, Minn. Subject:—Of what significance is the work of the Sunday-school and Young People's Societies in our congregations.
2. Discussion of the subject.

VI. The Board of Trustees.

1. Report of the secretary.
2. Report of the treasurer.
3. Election for vacancies on the Board.

VII. Closing Business.

1. Election of Conference officers.
2. Report of Statistician.
3. Election of Statistician.
4. Selection of place for next triennial meeting.
5. Adoption of resolutions.
6. Adjournment.

EVENING SERVICES ARRANGED TO BE HELD DURING CONFERENCE MEETING.

1. Evening.

1. Papers read by S. F. Sprunger and S. S. Haury. (German). Subject:—Why do we as a denomination not allow members of secret societies in our congregation; and what must we do to maintain this position.
2. Sermon by J. C. Mehl (English).

2. Evening.

1. Paper by A. B. Shelly (English). Subject:—What lessons for the future may we draw from the history of the development of our Conference.
2. Sermon by Wm. Galle (German).

3. Evening.

1. Paper by H. H. Ewert (German). Subject:—Points of excellence in our Denominational Confession of Faith and its mission in our day.
2. Sermon by H. P. Krehbiel (English).

4. Evening.

1. Sermon by W. J. Ewert (German).
2. Sermon by C. H. v. d. Smissen (English).

5. Evening.

Ladies' Mission Society Festival.

The particular evening for this festival can be selected by the local society.

6 Evening.

1. Sermon by Chr. Kauffman (German).
2. Sermon by H. J. Krehbiel (English).

7. Evening.

1. Sermon by Peter Balzer (German).
2. Sermon by Peter Stucky (English).

INDICATIONS FOR THE MISSION SERVICE SUNDAY, OCTOBER 15th.

Forenoon.

Sermon on Foreign Missions, (German) by Gustav Harder.

Sermon on Home Missions, (English) by N. C. Hirschy.

Afternoon.

A Children's Service. (To be arranged for).

Evening.

Home Missions, (German) by Gerhard Penner, or some one from his congregation.

Foreign Missions, (English) by M. S. Moyer.

Respectfully submitted,

The Program Committee { J. B. Baer, A. M. Fretz, J. S. Hirschler.

How to Get There.

The thoughts of many just now are turned toward Bally, and no doubt the question has arisen, "Where is the place and how can we get there?" The following may serve somewhat in the way of a guide to those who will want to find their way to the General Conference.

Bally is not on any railroad, but is only a mile and a half from Barto, the terminus of the Colebrookdale branch of the Reading R. R. Four miles in the opposite direction from Bally is Palm, a station on the Perkiomen R. R.

Persons coming by the Baltimore and Ohio or the Pennsylvania R. R. to Philadelphia, will there at the Reading Terminal get their tickets direct for Barto. Those who come over the Erie lines and the Lehigh Valley through Allentown, can at this place take the Perkiomen train to Palm unless their tickets are so that they must go through to Philadelphia, in which case they also will come from Phila. to Barto like the others.

Teams will be sent to Barto or Palm to meet the visitors if we are informed when and where the different parties will arrive. It is therefore requested that each party travelling together will notify the undersigned by telegraph from Phila. or Allentown at what time they leave that place. All such dispatches must be sent to Barto.

We look forward with pleasure to your coming. May you have a prosperous journey.

Fraternally yours, A. S. Shelly.

Marriages.

Shirk—Meyers.—On Sept. 23, 1899, at Schwenksville, Pa., by W. S. Gottshall, Charles W. Shirk and Tillie S. Meyers, both of Spring Mount, Pa.

Deaths.

Rickert.—On August 22, 1899, at his home on South Main street, Wadsworth, O., Mr. Henry Rickert, aged 77 yrs., 8 mos., and 21 days. Mr. Rickert was born Dec. 1, 1821, in Bucks county, Pa. January 18, 1844, he was married to Mary Hendricks, who together with eight children survive to mourn the loss of the father and husband. One son having preceded his father in death 8 years ago. Funeral services were conducted by Rev. Isaac Good, E. Hunsberger and N. C. Hirschy. Interment was made in Woodlawn cemetery, Wadsworth, O.

Sterner.—On August 29, 1899, near Bedminsterville, Katie H., child of Alvin M. and Alice Sterner, aged 10 months, and 8 days. Interment on Sept. 4, at Tohickon church. Services by Rev. Fetter and A. M. Fretz.

Gabel.—On September 2, 1899, in Spring Mount, Pa, Chester Gabel, aged 46 yrs., 3 mos. and 27 days. Funeral services at the house by W. S. Gottshall and at the Old Goschenhoppen church by C. R. Fetter.

Gephart.—On September 2, 1899, near Neiffer, Pa., of paralysis, Henry Gephart, aged 81 yrs., 5 mos. and 26 days. Interment was made at Hersteins School house, where the funeral services were conducted by W. S. Gottshall.

Hunsberger.—On Septembe. 20, 1899, at her home on College street, Wadsworth, O., Elizabeth (Overholt) Hunsberger, aged 70 yrs., 10 mos., and 8 days. Mrs. Hunsberger was born Nov. 12, 1828, in Columbiana county, Ohio. She was one of the eight children of Martin and Elizabeth Overholt. Her parents, one sister and one brother preceded her in death. March 13, 1862, she was married to Rev. Ephraim Hunsberger. They lived together in marriage nearly 38 years. This union was blessed with three children two daughters and one son. One daughter, Matilda, preceded her mother in death at the age of 7 months. Interment in the old Mennonite cemetery. Funeral services conducted by Rev. S. C. Goss.

Kulp.—On September 17, 1899, at her home in Freindsville, Ohio, Mrs. Anna (Delp) Kulp, aged 72 yrs. 5 mos. and 29 days. Mrs. Kulp was born in Northampton county, Pa., March 18, 1827. On March 17, 1849, she was married to Jacob G. Kulp, with whom she lived in marriage 50 years and 6 months. She leaves her hnsband, three children and 16 grandchildren to mourn her departure. Interment at the Upper Guilford cemetery. Funeral services by N. C. Hirschy.

Contributions

For the Mennonite-Home, Frederick, Pa.

From Springfield cong., $1.00; Boyertown cong., $1.00; For meals at the anniversary, $46.50; Horse feed $10.40; Provisions left over and sold $4.65; Percentage of the stand receipts $3.05; Collection $31.00; Offering at evening services, $2.10; Contents of contribution boxes $1.10; Board for children at the Home, $100.00.

The following donations were received on the occasion of the anniversary as reported by the anniversary committee:

Schwenksville.—Nathan Umstead, 2 pots apple sauce, 1 cake, 2 jelly rolls, 1 bouquet; Mrs. Wasser, 4 lbs. granulated sugar; Mrs. Mary Richard, lot of soap; Mrs. Alleback, 2 lbs. coffee; J. R. Allebach, 1 ham, 8 lbs. cheese, 1 cake, 1½ doz. eggs, 1 cup jelly; Mrs. I. H. Smoyer, 50 lbs. flour; M. A. Kratz, 10 lbs. granulated sugar, 2 lbs. butter, 2 fancy cakes, 1 water melon; M. C. Gottshall, 2 bus. oats; anonymous, 2 hams and $6.00; Mrs. Mary Gottshall, 6 lbs. granulated sugar, 1 lb. coffee; M. M. Kremer, 1 large fancy cake, 1 can pickles, 1 can peaches, 1 can honey, 2 cups jelly; Elias Freed, 1 basket sweet potatoes.

Boyertown.—Miss Mary Bower 50c.; Mrs. Bucher 50c.; Mrs. Borneman 50c.; Miss Lizzie Yoder 50c; Rev. H. G. Allebach 25c.; Jarias Stauffer, 1 ham, 2 doz. eggs; A. T. B. Stauffer, 1 barrel pears, 2 bus. oats; 1 pot apple butter; Mrs. Renninger 1 fancy cake; Miss Alice Renninger, lot of fancy cakes and biscuits; Mr. Bliem, 1 ham, 2 lbs. coffee, 4 lbs. cheese, 1 fancy cake, 1 jar chow-chow, 1 jar apple sauce, lot of fancy cakes; Menno Gottshall, 15 cantelounes, 3 cabbages; John Bechtel, lot of fancy cakes, 2 bus. oats, 2 jars pickles, 2 jars cabbage; Miss Rebecca Borneman, 50c.; J. B. Wile, 2 bus. oats, 1 gal. vinegar, 1½ doz eggs, 3 fancy cakes, 3 cups jelly, 2 jars chow-chow, 2 lbs. granulated sugar, 1 lb. coffee.

Bertolets.—Mrs. Updegrove, 15 qts. milk, 1 fancy cake; Isaac Hunsberger, 1 can, pickles, 1 pot corn, 1 peck tomatoes; Jno. Gilbert, 1 jar apple sauce, 1 jar pickles, 3 doz. eggs, 2 bus. oats; Mrs. I. W. Stetler, 3 fancy cakes, 8 cups jelly, 12 lbs. granulated sugar, 2 lbs coffee, ½ lb pepper, 1 bag salt, 1 box cocoa, 3 quarts cream, ½ bu. potatoes, 2 pots apple butter, lot of grapes, 1 peck plums, 16 lbs. beef, lot of tomatoes, lot of apples, 1 pot pickled cabbage.

Frederick.—H. H. Faust, lot potatoes, 1 gal. milk, 1 jar pickles, 1 jar chow-chow, lot of apples; Mrs. Dengler, 1 lb. coffee; John Jacobs, 1 bu. oats; Mr. Leister, 1 jar chow-chow, 1 pot apple sauce, 1 cake; Miss Emma Jacobs, 1 fancy cake; Miss Delila Glasser, 1 bouquet; Dr. G. A. Weida, 15 lbs. bologna sausages.

Centre Valley.—Hannah D. Henze, lot of apples, lot of grapes, lot of soap.

Springfield.—John Shimmel, lot of soap, some lard; Mrs. Peter Moyer, 2 jars fruit

Bally.—Mrs. Latshaw, 1 ham.

Paid their Subscription.

Anni Bowman,	to Aug. '99	M. R. Shunk	to Oct., 1899
J. L. Bauer,	to Sept. 1900	D. H. Wasser	to Sept 1900
Jonas Myers,	to Mar. 1900	W. C. Gerhard	to Feb. 1900
A. M. Fretz,	to Sept. 1900	Mrs M. Roberts	to Sept. '99
Menn. Mis. Station	to Sept. '99	Jos. R. Rechtel	to Sept. 1900
J. H. M yers	to May 1900	Isaac B. Kulp	to May 1900
John S. Ruth	to Sept. 1900	A. B. Bechtel	to Sept. 1900
John Hartzler	to Dec. 1900	Frank Dengler	to Sept. '99
O. O. Schimmel	to Dec. 1900	Mrs. Judith Fry	to Sept. 1900
Jacob M. Landis	to Sept. 1901	W. B. Musselman	to Sept. 1900

NEW SUBSCRIBERS.

Josiah Lantz	to Sept. 1900	Mrs. Mary Ament	to Oct. 1900
B. S. Schlegel	to Sept. 1900	A. J. Frey	to Oct. 1900
Joseph Mast	to Sept. 1900	Wm. H. Weiss	to Oct. 1900
J. G. Wittig	to Sept. 1900	Auntie Y. Young	to Oct. 1900
D. L. Miller	to Sept. 1900	Henry A. Alderier	to Oct. 1900
John G. Conrad	to Sept. 1900	Enos K. Moyer	to Oct. 1900
Miller Bros.	to Sept. 1900	Henry F. Freeriek	to Oct. 1900
Mrs. J. Archaud	to Sept. 1900	Charles Hearing	to Oct. 1900
Henry Mast	to Sept. 1900	Wm. K. Moll	to Oct. 1900
A. G. Burry	to Oct. 1900	Miss Minnie Stoudt	to Oct. 1900

The Mennonite Year Book for 1900.

This annual is out and ready for delivery. The orders already in almost exhaust the edition of 2000. A few more left for those that come first.

Single copies, 10 cents, postage paid.

Per dozen, $1.00, postage paid.

Per hundred, $4.00, express to be paid by the purchaser.

Send all orders early to Rev. N. B. Grubb, 2110 Marshall street, Philadelphia, Pa.

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication, in the German language, for Children and Sunday-schools. It is published by the Publication Board of the General Conference. The contents are specially adapted for children. Send for sample copies.

TERMS OF SUBSCRIPTION:

1 copy one year.....30 cents.
10 copies or more to one address.....20 "

MENNONITE BOOK CONCERN,
Berne, Adams Co., Indiana.

Der "Chistliche Bundesbote."

A weekly paper published in the interest of the General Conference of Mennonites, of North America, should be found in every German-reading Mennonite family.

Terms of subscription, $1.50 a year for single copy.

MENNONITE BOOK CONCERN,
Berne, Adams Co., Indiana.

The Mennonite is entered in the Quakertown Postoffice as second-class mail matter.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XV. No. 2. Quakertown, Pa., November, 1899. Whole No. 170.

In This Number.

Survey of General Conference Proceedings. By H. G. Allebach.
Sunday School Convention Report. By Will Wittrig.
District Conference Notes.
A Purpose in Life. By Mrs. N. C. Hirschy.
A Fruitful Teacher. By I. K. Freed.
Open Letter on Secret Societies. By Pres. C. A. Blanchard.
Sunday School Lesson Notes. By A. M. Fretz.
C. E. Topics. By Annie J. Allebach.
Feetwashing—Heartwashing. Selected.

News, Notes and Comments.

The contributions by Conference for Foreign Missions at two separate collections was $40.09.

Twenty-eight congregations were represented in the Western Conference at Moundridge, Kan.

Nine young people have been added to the membership of the congregation in Quakertown, Pa.

The Upper Milford congregation worshipped with the Hereford congregation during Conference Sunday.

The combined choir at the Middle District Conference and Sunday-school Convention was composed of 150 voices.

Uriah Binkley and daughter Annie, from LaSalle, N. Y., arrived at Bally, Pa., on the 19th ult., and are visiting friends and relatives in Berks and neighboring counties.

Rev. C. H. A. van der Smissen, of Summerfield, Ill., preached an excellent sermon on "The Spiritual House" in the Boyertown church Saturday evening, October 21st.

The congregations of Conference having entirely English services are the following: Second Mennonite, Philadelphia; Germantown, Clarence Centre and Niagara Falls, N. Y.; Stevensville, Canada, Wadsworth and Canton, Ohio, and Pulaski, Iowa.

We regret very much that Bro. J. C. Mehl, of Goshen, Ind., was unable to attend the Conference, both because we were thus deprived of his personal enthusiasm and because his congregation was prevented from strengthening our Conference union.

At the preparatory services at Schwenksville, Pa., on Saturday, October 14, eight persons were baptized and admitted into the church. The following day communion was observed by the congregation with a large attendance. The Brethren H. J. Krehbiel, of Trenton, Ohio, and William Galle, of Moundridge, were present and their sermons were inspiring.

A highly edifying meeting took place at Souderton the evening of October 2nd. A number of Christian friends and several ministers assembled in the Mennonite church there to hear Rev. A. S. Shelly give a talk on Northfield, whose summer school he had attended several weeks last August, and also to hear Rev. N. B. Grubb's impressions of the Detroit Convention. Both talks were well received. The latter brother dwelt mostly on the Quiet Hour feature of the Convention. The meeting was closed with a Quiet Hour service.

Secret societies are said to be dying out. This would appear from the increasing frequency with which certain lodges offer prizes to their members who succeed in bringing in the largest number of recruits within a certain time, during which they have an "open charter." Initiation fees are greatly reduced, the reduction in one instance being from $7.00 to $1.00.

The Sunday-school teachers of the Sunday-schools of Rev. A. B. Shelly's charge will hold their semi-annual institute in the Flatland church on Saturday afternoon and evening, November 25th. The program contains "Effects of the Teacher's Example," "Grading in the Sunday-school" and "Christmas Gifts" as topics for discussion, besides an abstract of a work on teaching and an address. This institute has been held regularly by these Sunday-school workers for a number of years, with profit to its participants.

The Middle District Conference in Brief.

Fourteen congregations were represented by forty-three delegates having a total of 110 votes.

The report of the Evangelizing Committee showed active efforts in this direction, during the past year, both in the existing congregations and in new places.

Prominent among these new points is Woodburn, Ind., where a number of Mennonite families reside. The work at this place is to receive special attention the coming year.

The receipts during the year for evangelizing work were $85.70; balance in treasury from former year $189.89; total $275.59. Expended in the work $84.35. Balance in treasury $191.34.

The school trustees reported the total of subscriptions received for annual contributions toward the support of the school to be $3508.20 with a prospect of additions to be made to this sum. A draught of the proposed building and a plan for the constitution were laid before conference. The trustees were instructed to proceed at once with the building and if possible have it completed by next meeting of conference; also to arrange to open the school as soon as practicable.

A committee was appointed to propose such changes in the conference constitution as may be thought desirable. The committee is J. H. Tschantz, S. F. Sprunger, and C. A. van der Smissen.

Western Conference Notes.

The delegates from twenty-eight congregations had 134 votes, thus representing not far from 4000 members.

In the matter of home mission the Conference finds much work among the scattered settlements of Kansas and Oklahoma. The report of the committee was encouraging. One community, North Lehigh, which has been a recipient of Conference help in this line for years, has now become a self-supporting congregation. Conference authorized the employing of two men in this work for the ensuing year, one in Kansas and one in Oklahoma. The money expended during the past year amounted to $234.48, and the treasury has a balance of $71.81.

The committee on German parochial schools reported the work of selecting hymns for a new German school hymn-book completed. The book will soon be published. Conference took steps looking toward giving assistance to poor parents to enable them to send their children to these schools.

The creation of a special fund in support of a Bible training course in Bethel College was recommended.

Next meeting of Conference will be held in Beatrice, Neb.

In a Few Words.

The man who knows how to live well, will not have to learn how to die well.

Some men seem to forget that the church is a saving institution rather than a court of justice.

When God wants to train a man for a missionary or a pilot for a nation, he cradles him on a rock.—*Cuyler.*

Whenever a good man by mistake opposes a good cause or lends support to a bad one, the devil puts down a big score on his side.

The church has mistaken its ministry if the ignorant are not taught, and the feeble not strengthened, and the poor have not the Gospel.

If we do all things through Christ, there are many things we will not do. We will not have fellowship with the world in Christless secret societies.

Studying or working merely to occupy the mind is like furnishing a house so that it may not be empty. An unselfish purpose in view ennobles our efforts.

To have religion and not be willing to make profession of it is bad enough if it is indeed possible; but to make profession without having the possession is worse; and, alas! observation shows that this is possible.

Praying Amiss.

We clip the following remarks from an old book of devotions shown us by an earnest Christian lady:

"Ye ask and receive not, for ye ask amiss." Jas. 4:3. Many say the Lord's Prayer who do not pray it. They do not care that God should say Amen though they themselves will say so. They say "Our Father;" but if He be their Father where is His honor? They say "Which art in heaven;" but did they believe it, how durst they sin as they do upon earth? They say "Hallowed be Thy name;" yet take God's name in vain. They say "Thy kingdom come," yet oppose the coming of His kingdom. They say "Thy will be done on earth as it is in heaven," yet will not stand to their word: for this is the will of God, their sanctification, but they want none of that. They say "Give us this day our daily bread," yet mind not the feeding of their souls on "the bread Christ Jesus, which came down from heaven." They say "Forgive us as we forgive others;" but alas! if God should take them at their word, how undone were they whose hearts burn with malice and revenge! They say "Lead us not into temptation," yet run into it. They say "Deliver us from evil," and yet deliver themselves to evil, and give up themselves "to fulfil the lusts of the flesh," etc. Yea, those generally sin most against this prayer who stickle most for the saying of it. Reader, how often hast thou been guilty of such vain petitions and repetitions? Wonder not, if thou prayest in such a manner as this, that thou receivest nothing. Labor to get a deep sense of God's majesty and mercy, that thy prayers may be fervent and earnest, and God will bless thee.

Assist and teach me how to pray;
Incline my nature to obey;
What thou abhorest, let me flee,
And only love what pleases thee.

A Purpose in Life.

BY MRS. S. C. HERSHEY.

There can be no true manhood or womanhood without a high purpose. An individual life without a purpose is like a vessel without a rudder. It is liable to be swept out of its course by the slightest current,—dependent entirely upon immediate environment. Purpose is not confined to lofty ambitions scarcely ever attainable, but it means the conscious directing each individual should give to his own life.

We say the Church of Christ is God's appointed agency for the salvation of men. It is its mission to carry the gospel to the world. But is it not true that far too many of us think that if we faithfully attend the church services and comply with the external requirements of the church, the rest will work itself out? But, my Christian friends, these things will not work themselves out. There is a far greater obligation resting upon us. Every one, to the extent of his talent and opportunity, is to fulfil the Saviour's commission. The love of Christ revealed to us, makes us debtors to all who know Him not. God has given us light, not for ourselves alone, but to shed upon those who are yet in darkness. If the followers of Christ were awake to duty, there would be hundreds where there is one to-day, proclaiming the gospel in heathen lands. And all who could not personally engage in the work, would yet sustain it with their means, their sympathy, and their prayers. And there would be far more earnest labor for souls in Christian countries

We need not go to heathen lands or even leave the narrow circle of the home, if it is there that our duty lies, in order to work for Christ. We can do this in the home circle, in the church, and among those with whom we mingle, either in social or business ways.

There is much said about one doing his or her duty—but so many people seem to be spending all their best days in trying to find out what their duty is. Now if we would have a share in ushering in the kingdom, we must have a definite purpose in life—that of saving the greatest possible number of souls. With this stimulus and strength accompanying us, we would not have much difficulty in deciding the question of duty from day to day—neither would we enter into our work so half-hearted. Our failures and disappointments would not so easily upset us. Every day is then lived in harmony with this purpose, which has its effect in the factory as well as in the pulpit, behind the plow as well as in the busy mart, in the deep mines of the earth as well as in the mission field.

Again, the mother can have this purpose within the four square walls of her home,—it may find its finest fulfilment there. It may be the consecration of her energies to the genuine, careful training of her children, watching more closely their individual needs. I believe, however, that a woman can take an intelligent interest in the spread of the Redeemer's Kingdom and also be a good wife and mother; the better, indeed, because her mind is broadened, her zeal quickened in all good work outside the home, and this has a reflex influence on all within.

If it *were* so, that every woman whose name is enlisted on the roll of mission workers had made up her mind to strive towards effecting some particular good, what might not be accomplished? Is it not quite possible for a good, well-meaning Christian woman to attend the monthly meetings of our sewing societies, and neither receive nor give much? It isn't enough to give one day out of every month for mission work unless we have a high purpose in it. There is not so much coming out of the articles of clothing we made as out of the motive which prompted us to make them. If saving souls is our object, our actions and speech will be governed by this object. Our meetings will not be the place where gossips care to be.

Again, the missionary spirit cannot make much progress as long as we are so unwilling to make sacrifices. When we think what many of our missionaries are suffering—how they are pouring out their very lives in devotion to their King and the cause He has laid upon their hearts, does it not bring the flush of shame upon our faces, to know how much we dread even the slight inconveniences? In a material way most of us ought to do more. We could easily get along without this or that article of dress, or some one thing out of the many which we so willingly purchase for our own ease and comfort. Little do we realize the good these small sacrifices, accompanied by our earnest prayers, would do. The final test of a great purpose is not "What can I get?" but "What can I give? Christ reached Calvary, but he gave—salvation.

Mary had a most noble purpose in using that costly ointment on her Lord's head. (Matt. 26: 7.) No sacrifice could be too great for her. And she did it, too, while she had opportunity.

A good work wrought for Christ does not die away in the doing of it. Its influence lives on in other minds, and in every good thought and feeling which directly or indirectly it may be the means of exciting. If we, like Mary, have a strong purpose of heart in serving our Master, be the deed great or small, we shall erect for ourselves an eternal monument and receive the divine approval, "She hath done what she could."

For "The Mennonite."

Prayer Meetings.

BY H. G. ALLEBACH.

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18: 19.

In this paragraph, Christ encourages two engaging in a common prayer—in other words, encourages a prayer-meeting. The same Lord that said, "Enter into thy closet, and when thou hast shut the door, pray to thy Father which seeth in secret," also said the above significant words. Some men are forever quoting the latter passage, knowing nothing of the former, and it is often doubtful whether they live up to their own preference and pray in secret at all.

What is a prayer-meeting? It is a meeting together of God's children for prayer—especially of those children who pray much at home. They believe union means strength, even in prayer. A true prayer-meeting is not one of those weak asthmatic "prayer-meetings" one often hears about and sees, where no one knows what he came for except in a vague, loose sense to "offer prayer." Such things are not worthy the name. But a true prayer-meeting consists of people who feel some common wants, and need certain blessings for all, for any one and for each. That such wants, physical or spiritual, exist in many souls, even in souls prejudiced against "prayer-meetings," is a fact too obvious to need mention. And when Christians come together to ask for a certain definite thing, they hold a prayer-meeting, and they have Christ's promise that their prayer will be answered. In Acts 11: 12, certain disciples are mentioned holding a prayer-meeting. What were they praying for? For strength to bear persecution, and, specifically, for the release of Peter from prison. And even while they were on their knees, their prayer was answered, and Peter was restored.

It is a fact that many good men, believing in prayer, are opposed to prayer-meetings, and for various reasons: because so many prayer-meetings have lost soul, and have become entirely formal, lacking power with God, and their adherents have little spirituality; also, because only a few do the praying, and manage the meeting, the rest looking on as unconcerned as the portraits on the wall; also, because many become too emotional, and in their excitement disturb the dignity, solemnity, quiet and order of the meeting. But all these things are not likely to occur if prayer-loving people, led by the Spirit, tolerably well informed as to God's will, and strong in faith (as they should be), unite their hearts and voices in calm, reverent supplication, believing that God can hear without being loudly and wildly addressed.

By all means, let there be family prayer-meetings. Let a few live members of a dead church come together and pray for its revival, and you will have a prayer-meeting of the right stamp, prevailing with God. Let the friends and brethren of a sick person meet to pray for his recovery; it will be a powerful prayer-meeting.

Something vital is lacking in a church community that does not do much associated praying. Some hearts in every congregation feel an unrest because of this lack. Prayer-meetings of some kind are a necessity, and in time must make their way into any church that would keep alive.

Feet-Washing—Heart Washing.

Now let me tell you what is feet-washing. Mind you, feet-washing is not heart-washing. John 13: 10, "He that is washed needeth not save to wash his feet, but is clean every whit." He who is washed need not to wash again save his feet, and he is every whit clean. The Lord wants to show a man that when he is cleansed, he is cleansed once for all, only excepting the feet-washing. Heart-washing is not feet-washing. Feet-washing is not heart-washing. Heart-washing is once for all; but feet-washing is repeated all the days of your life. Many people mix up these truths.

Don't mix up heart-cleansing with feet-washing. Walking and feet-washing go together. 1 John 1: 6, 7, "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Now see! As you keep on walking, the blood keeps on cleansing. Walking Christians get the cleansing. That cleansing is in the present tense, continual cleansing. He keeps my feet clean. You don't get into the dust, but the dust may get on you. So God keeps on washing the feet, not the heart; the heart is clean.

This is not sinless perfection. Mind that. God doesn't teach that in the Bible, never! But do not go to the other extreme and say, "Sin is in me and cannot be removed," for if you say that, you make Him a liar, you disbelieve His Word, John 1: 29, "Behold the Lamb of God who taketh away the sin of the world," and you also make Him a very poor Saviour. He cleanseth the heart clean out, and then you have feet-washing all the days of your life. If your walking stops, then the cleansing stops too, and that is backsliding; but if you keep on walking, He will keep on cleansing your feet. So you see the out-and-out believer, or the Christian whose heart is cleansed and filled, needs this feet-washing all the days of his life. His place is only to walk in the light, and the blood of Jesus is continually keeping his feet clean. The cleansing that is mentioned in 1 John 1: 7 (above) is only for Christians, those who walk in the light. Walking and cleansing go together. Praise the Lord for the cleansing blood!

Question: "How can a man sin, if sin is all cleansed out?"

You have to go to the foundation. What made Adam sin? What caused Eve to sin? Did God put any evil nature in Adam? Did God put any evil nature in Eve? What made them to sin? If you say there must be some evil in man's nature to sin, are you going to say that God put some evil nature in Adam and Eve? "In the image of God, created he them." Gen. 1: 27. If you say without an evil nature man cannot sin, how were they able to sin?

God clearly separates two things in the Bible, the desire and the will. "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." "I did eat!" See! "I did eat!" Gen. 3: 6, "And when the woman saw the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired,"—there the desire comes. She had a desire. If she exercised the desire on the right tree, it wasn't sin. Desire isn't sin. Exercising desire on the wrong tree is sin. If I desire breakfast, and go and eat my own breakfast, it is not sin; but if I go and take your porridge, that is sin. If I desire to get an apple from my own garden it is not sin; but when I exercise my desire upon your apple-tree it is sin. Desire in itself is not sin. If Eve had exercised her desire on the right tree, the tree of life, she could have taken as much fruit as she liked and it would not have been sin; but she exercised that desire on the wrong tree. So you see this truth clear as a bell, if you are honest enough and are not trying to reconcile some unscriptural thing, which you may have been taught before.

You are a free agent, and you can sin if you wish it. It is in the will. When you will to do a thing, you alone are responsible for it. What does God tell us about the will? John 7: 17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." In the Revised Version it says, "If any man willeth to do his will." If you will to do His will, God will show you. If you will to do sin, you will fall. Your will is not a machine. You can turn in any direction, because you are not a machine. God has given you a free will to choose anything; so do not blame God; do not say there is something left within you that must sin; When you sin, you sin, and you are responsible for it. There is no excuse, no excuse for sin.

Now, dear friends, you see clearly that heart-washing, once for all, should be received by simple faith, and feet-washing will go on all the days of your life, as you walk in the light. So there is no sinless perfection. Your heart is cleansed from every stain and from all filth by the Cleanser, Jesus, and is kept pure by His indwelling presence. It is "clean every whit."

This privilege is for the believer who takes Jesus at His word, not for the doubter. O, wonderful Cleanser! He cleanses it right away! In comes the light, and out goes the darkness! Not a jot of uncleanness is left within.

Do come to the point of cleansing! Claim it now. say, "O, Jesus cleanse me now," and believe He does it. Who is going to take it now? I tell you if you only understand the truth and go away, it will do you any good. My sister, my brother, I humbly beg of you, if you want to serve God, if you want to win souls, if you want to glorify Jesus, if you want His power, if you want to see the Lord God taking possession of you, believe this cleansing, and claim it by simple faith, and thank Him for it, thank Him, thank Him, that is the sign of believing. "God says it, I believe it, I have it." He cleanses from all filthiness as He comes in, and fills the heart with Himself.

Perhaps you never thought about these things before; you never saw this light. Now the Lord has been putting this truth very clearly before you from the Word. Perhaps there is a great temptation coming in your heart, "What will other people think of me? What will my clergyman say? We never believed these things before; how can I believe it?" Never mind what people say. What does God say? That is the question. What authority have you for not believing His Word because other people do not?

Now, my dear friends, I have said enough on this point. Do claim this cleansing, by simple faith, Acts 15: 9, (above). Take Him at His Word. Do not try to feel it, but believe He has done it, and thank Him. Say, "God says it, I believe it, I have it." Hallelujah!

What about evil thoughts within?

Friend, please don't mix up evil thoughts with thoughts of evil. Evil thoughts or purposes are one thing, and thoughts of evil, quite another. Evil thoughts or purposes are from within the heart of unregenerated men and women. When they are cleansed by the Cleaner from all filthiness of flesh and spirit, (Ezek. 36: 25, 26. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." 2 Cor. 7: 1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.")—through simple faith and being filled with Himself, they are freed from evil thoughts or purposes, but not from thoughts of evil. Eph. 6: 15, 16, 17, "Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." "Fiery darts of the wicked." These come from without. You quench these by the shield of faith, that is, when you put your faith on the promise of God, the fiery darts are quenched outside by the power of God who keeps your heart. Isa. 27: 3, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day;" 1 Peter 1: 5, "We are kept through the power of God through faith unto salvation." Ps. 121: 5, "The Lord is thy keeper." You shall be tempted with these fiery darts all the days of your life, but they cannot defile you as long as you do not cherish them. You cannot prevent a bird from flying over your head, and casting a shadow on you; but you can prevent it from building a nest in your hair. Therefore thoughts of evil will come daily with all power. But fear not! The indwelling Lord, the Absolute Monarch who is in your heart, will keep your heart within in perfect peace. Listen to what He says, Isa. 26: 3, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." While your truth is kept outside on the promise of God, He keeps you within in perfect peace. Hallelujah! God says it, I believe it, I have it. Isa. 26: 3, (above); Isa. 27: 3, (above); 1 Peter 1: 5, (above); 2 Tim. 1: 12, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." Ps. 121: 5, (above); Zech. 2: 5, "For I, saith the Lord, will be unto her a wall of fire round about."—*Selected.*

For the Sunday School.

Sunday School Lesson Crumbs.

BY A. M. FRETZ.

Nov. 5.—Nehemiah's Prayer.—Neh. 1: 1–11.

Ezra had been at Jerusalem now thirteen years. He had done good work among the people, but, things were not going well, possibly not spiritually, certainly not politically. There was much to discourage. Nehemiah was a trusted young man in the king's court, and as such was successful and in the position to be honored, yet in his heart there was a warm place for his suffering brethren in Palestine. His example teaches us important lessons: I. His fidelity to his fathers' God while surrounded with opposing influences, should encourage the young to follow his example. 2. His devotedness to the interests of the Church should encourage them to make sacrifice. 3. His industrious, practical spirit, should inspire to faithful work in the building up of the Church. 4. His self-denying liberality, his persevering spirit, not yielding to obstacles, but overcoming them; his intense zeal for a pure Church, should influence us all in those lines, that God's kingdom may be advanced, difficulties overcome, and Christ's body be kept pure and in the covenant relation.

Nov. 12.—Rebuilding the Walls of Jerusalem. Neh. 4: 7–18.

Nehemiah not only earnestly prayed but zealously worked for his people. His work however was of such a nature that he succeeded in enlisting the whole people in the work; he was in fact an ancient Christian Endeavor pastor. 1. As a leader he was prompt and courageous in the hour of danger. 2. He cheered the people by reminding them of God's terrible power. 3. He appealed to a powerful motive when he told them that it was for their own homes and families that they were fighting. 4. His promptness prevented the assault. 5. The workers were in two companies—one wrought and the other stood guard. 6. Those who could do so used one hand for work and the other for defense or assault; here is a good picture for every Christian life—in one hand the instrument of service, in the other the sword of the Spirit for defense.

Nov. 19.—Public Reading of the Scriptures. Neh. 8: 1–12.

The walls were rebuilt, now comes life building. Nehemiah felt that the training of the people was equally as important, if not more so than the building of the walls. Hence he led them to the study of the word of God. 1. God's word as a guide book should be consulted for life's true aim and course. 2. It should be read publicly, in assemblages for worship. 3. It should be read by all the people, old and young, rulers and commons, ministry and laity; all need its golden precepts, and all will be helped by them. 4. It should be read as a whole, in continuous sections, a book at a time. 5. It should be read distinctly, and carefully, and reverently, as God's message. We should treat with reverence the message from the King. 6. It should be read with careful study and explanation, to give the sense, and not to interject human opinions into it. We need not the views of men but the mind of the Spirit.

Nov. 26.—Woes of Intemperance. Prov. 23: 29–35.

1. Interperance brings woe and sorrow. They who drink to drown their grief, only make new and more terrible sorrows for themselves. The troubles which come in the ordinary course of God's providence may be comforted.—Matt. 5: 4. But there is no comfort in the drunkard's sorrow. Fortune wasted, home torn down, furniture pawned, friends lost, manhood debased, dishonor—are there any other such sorrows as intemperance makes? 2. Intemperance makes a man quarrelsome. Contentions and wounds without cause spring from it. Statistics show that more than fifty per cent. of all murders in this country and in Great Britain are committed in drunken brawls. 3. Intemperance is deceitful. At first drink gives a man a kind of pleasure, is enticing and alluring, but "at the last it biteth like a serpent, and stingeth like an adder." Young men are very much mistaken when they say there can be no harm in a social glass and fancy they will never be overmastered. 4. The drunkard's case grows at last hopeless, v. 35. No matter how much he is punished, how much he suffers through his sin, the drunkard is not cured but in a little while returns again to his cups. Appeals of family and friends avail not. Self-interest has no influence in restraining him He may be beaten, kicked out of the saloon into the streets—but after all, he goes back into his old ways. Nothing but the mighty grace of God can ever save him from the power of his sin. 5. The lesson from all this is very plain. It is written in one sentence: "Look not thou upon the wine." Some people tell us there is no total abstinence in the Bible. This sentence sounds like a total abstinence teaching. It warns against even looking at the wine as it sparkles in the cup, for this may start a desire to taste it, and tasting it may be kindling the fire of appetite which cannot be put out. Absolute safety lies only in total abstinence—not even looking upon the wine.

Souderton, Oct. 20, 1899.

Sunday School Notes.

Up to date there are nearly two hundred graduates of the Pennsylvania Teacher-training Department.

We have just read of a Christian public-school teacher who studies the Sunday School lesson with his pupils every Monday. We would like to make the acquaintance of several dozen teachers of this sort.

Christ said of the Old Testament Scriptures, "they are they which testify of me." Did He refer to the prophecies merely, or to the types as well? Does every book of the Old Testament testify of Christ? Take the book of Esther, which has been studied lately. Study Esther as a type of Christ, and you will be surprised to find some of the sweetest things of the Gospel foreshadowed and emphasized in the stirring events at the Persian court.

Our late discussion at Conference of the significance of S. S. work was instrumental in bringing some important questions to the front. Matters that call for serious and earnest thought were touched upon. Without question, one of the problems closely bearing on S. S. work is, Does the scholar know much of the truths of God's Word after the teacher is through with him? Or, to put it in another way, What does the modern S. S. scholar know of the Bible? We recommend every reader to collect statistics and report. We will do the same.

For the "Mennonite"

The Faithful Teacher.

BY I. K. FREED.

Called of God and appointed of men.

1st Condition,—"A clean life."—C. E. Hurlburt.

"Create in me a clean heart, then will I serve thee."—David.

"Be ye clean that bear the vessels of the Lord." Isaiah.

2nd Condition,—"A life surrendered to Christ."—Hurlburt.

"Till we are under his discipline we shall have the temper of hirelings."—Maurice.

"My meat is to do the will of him that sent me." —Christ.

"Not as I will but as Thou wilt."—Christ.

3rd Condition,—"A life filled with the Holy Ghost." —Hurlburt.

"He (John) shall be filled with the Holy Ghost even from his mother womb."—Gabriel.

"The apostles filled with the Holy Ghost spake with other tongues and the same day were added unto them three thousand souls."—Luke.

"Brother Saul, the Lord has sent me that thou mightest receive thy sight, and be filled with the HolyGhost."—Ananias.

4th Condition,—"A life of prevailing prayer."—Hurlburt.

"The church of to-day does not expect what it prays for."—Morton.

"I will not let thee go except thou bless me."—Jacob.

The Mennonite.

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QUAKERTOWN, PA., NOVEMBER, 1899.

The question calling for an expression of the General Conference on the seating of the avowed polygamist from Utah in the United States House of Representatives, was laid on the table simply because presented when there was no time for its consideration. The action cannot properly be construed as indicating an indifference on the part of Conference in the matter. However, though we would have liked to see Conference put itself on record by an appropriate resolution, it is well known that such resolutions are ineffective at the point where practical results are desired, because they don't reach the point. A more effective way is the method of petitioning. Such petitions should be circulated and signed by our people everywhere. Blanks with properly worded headings can be obtained by addressing Mr. John Willis Baer, Tremont Temple, Boston, Mass.

In a paper read at the Oklahoma Conference, Bro. Christian Krehbiel made suggestions how the work of the congregations in that district could be advanced. Two of these suggestions are especially striking—they strike the nail on the head. They are: 1. Protracted meetings arranged with a view to the local circumstances, and held with the special object of the revival and conversion of the careless and indifferent. 2. Itinerant preaching, with especial efforts to reach the isolated members and no hesitation to use the English language where circumstances make this advisable.

English or German—Which?

Our late Conference, near the beginning of its session, became agitated over the all-important subject of language. The ferment for years at work beneath the surface, began to bubble up and find a vent. It is to be regretted that there was manifested more heat than light in the consideration of the matter, especially when plenty of light could have been thrown upon it. Shall the official language of Conference, both as to its sessions and as to its literature, gradually pass from German to English, or shall it strenuously stick to the German, the language of its founders and of its church-organ and of its sessions up to date?

There can indeed be but one alternative and just as surely but one answer—and the answer is plain. English must eventually be the language of the Conference and of its publications. It is the American tongue, it is taught our children in both the East and the West, it is the medium of business intercourse. Even in Kansas, where the German is still diligently instilled into Mennonite children's minds, its two-months' sway per year can make no headway against eight or ten months of English. One of the Kansas delegates at Conference received a letter from one of his children—and it was couched in English.

The history of our Mennonite Conferences repeats itself. The last ten or twelve years bear abundant witness of this. In 1887, the Eastern S. S. Convention, in session at Schwenksville, Penna., conducted its deliberations almost solely in German. The question was then discussed,—"Shall we hasten the inevitable tendency toward English?" It was a crucial question, and each side stoutly fought for every inch of its ground. The tendency had no need to be hastened, however, for its gait was lively enough. The champion for German has had to yield since then, and time has completely solved the problem. Our S. S. Conventions have been almost entirely English for the last five years or more.

Ten years ago, the Eastern Conference was as German as German could make it. But it has become three-fourths English. Four years ago, at the session of the Middle District Conference in Wayne County, Ohio, English was a proscribed intruder. Two years later, at Trenton, Ohio, German sought a resting-place for the sole of its foot. Eight Mennonite congregations now have exclusively English services. Two young ministers in Ohio, able to use both languages, no longer hold German services at all. Sixteen congregations have English and German, and in some of these, the German is kept up in deference to a minority of members not understanding English as well as German. It is easy to predict the future, prophet or no prophet.

Two languages in a congregation are a serious drawback in many ways. Not the least of these is the division of the membership at church service into two classes, not in entire accord with each other. The work of a pastor is often doubled, while the spiritual nourishment of many is reduced to half rations. Still, this is an evil to bear with, because it is an inevitable stage that is to be passed through in the transition from German to English. But let us be done with it as soon as possible.

Our German brethren, no longer young, are not to be blamed for trying to stem the current. We can sympathize with them as they see their mother-tongue gradually displaced, and we appreciate the pathos of the fact that our German ministers are losing more and more of their hold upon coming generations. But what can't be cured must be endured. The "hustling" West is even going to outstrip the conservative East in its accommodation to the change.

Our Conference wants to perpetuate itself. Its aim is to bring about unity and concert of action among Mennonite people. Its vital principle is the carrying on of mission-work. Every obstacle in the way of the furtherance of these objects must be removed with an unsparing hand. To waste words on the question of language when the issue is clear, is to thrust a club between the spokes and to call a halt on progress. Our Conference does not exist in order to preserve any particular language, but to maintain unity and spread the Gospel. Many Mennonite communities not now in touch with our Conference, carry on worship and church work in English, and if we want to be co-laborers together in the future, we must have one common language.

Personally, we have no preference. We love English for its brevity, we love German for its richness and its vast resources of expression. We younger men ought to learn both well. We all as ministers should be able at least to understand both. But we do not live for ourselves; we live for our people, and we owe the future an immense debt.

Report of General Conference.

A Survey in General.

The fifteenth session of the General Conference of North America, held at Bally, Pa., in the Hereford church October 12–18, has now passed into history. It will be remembered as one of the most important sessions held since its organization in 1860, by three main features: the first, its inauguration of mission-work in British India; the second, the initial step taken to publish an English church paper as its English organ; the third, the adoption of a practical rule by which it will seek to maintain its position with regard to secret societies as defined in its Constitution. It will be remembered as one of the most remarkable Conferences for the shortness of its business session—which consumed only five days—considering the multiplicity and momentousness of the business it actually transacted. Timely and far-reaching discussions on more extended and aggressive Home Mission work among unorganized congregations and communities were carried on with animation, and led to an appropriate resolution. And these are only samples of the work done and begun by this Conference.

Delegates and visitors from the Middle District began to pour into Philadelphia the beginning of the Conference week, and delegates from Kansas, Dakota, and Minnesota, mostly ministers, made their appearance the day before the opening. Some Western delegates, on their way East, had visited the sessions of the Middle District Conference at Berne, the week before. In all 48 ministers were present and about 80 delegates representing 344 votes, all but two of the ministers being numbered among the delegates. These 344 votes represented 64 congregations from 14 States and Oklahoma. Four of these congregations, possessing 11 votes, were newly admitted into the Conference union, viz., the Molotschna, of South Dakota, H. Thiesen, pastor; Zion's congregation, of Dallas, Oregon, F. Kliewer, pastor; Bethel College, of Newton, Kansas, D. Goerz, pastor, and the Second Mennonite, of Philadelphia, S. M. Grubb, pastor.

With the exception of two days of fog, ideal autumn weather of cloudless skies and Indian summer temperature favored the sessions. Besides the delegates, many visitors were in attendance, especially during the evening services. Two long tables in a temporary shed 40 feet long were laden with the varied products of the rich Berks county farms. At night, all visitors were provided with lodging. The romantic scenery of forest-clad hills variegated with color, and fertile valleys threaded by running streams of clear spring water, elicited many expressions of admiration on the part of the delighted visitors. On Saturday afternoon of the Conference season, most of the visiting ministers accompanied the ministers of the Eastern District to their respective communities and filled their pulpits during Sunday, in some cases assisting at communion services. Quite a number took advantage of the intermission in order to see Philadelphia, and especially historic Germantown, the landing-place of the first Mennonites in America.

The spirit of the Conference was eminently a brotherly one. Though the discussions at times became animated and pointed, it was never forgotten that all were brethren and Christ was Master. Unselfishness, magnanimity, respect for others' opinions, and a ready inclination to mutual concession were all along manifested. The Scripture verse on which the short address of Father Ephraim Hunsberger on the fiftieth anniversary of his ordination to the ministry was based, might well have been the motto of the Conference: "Be perfect; be of good comfort, be of one mind; live in peace." 2 Cor. 13: 11.

The all-gracious Father in heaven added His abundant blessing to the occasion. To him be all the praise! Let us learn that He in reality calls us into such harmonious fellowship and co-operation, and that of ourselves we can do nothing.

Opening of Conference.

At 11 o'clock, Thursday morning, October 12th, Conference opened with services conducted by Rev. C. H. A. van der Smissen, of Summerfield, Ill., but who was for five years pastor of the Hereford congregation. Rev. A. S Shelly, president of the Conference, preached the Conference sermon, based on Matt. 18: 20, "For where two or three are gathered together in my name, there am I in the midst of them." After a fitting introduction consisting of a discussion of the verse as related to the context, he emphasized and amplified the following heads: We are assembled as Christians, even more than as Mennonites. We are here in Christ's name as Christians bearing his name, possessed of his spirit and of his love. The object of Conference is to win souls. Christ "in our midst" means Christ *in* us as guiding, controlling force in our lives, and Christ *with* us as occupying a seat at our Conference sessions, and participating in our deliberations. We should then be of one heart and of one spirit.

In the afternoon at one o'clock, Conference opened its first business session. H. P. Krehbiel was appointed assistant secretary. J. S. Hirschler, J. B. Baer, and A. M. Fretz constituted the Program Committee. W. S. Gottshall, H. J. Krehbiel and Peter Balzer were appointed a committee on resolutions. A form to be used by congregations applying for admission into Conference was adopted. When invitations to Conferences are printed in the future, the existence of the form will be advertised in conjunction with it, and congregations will be furnished with them at their request.

(For report on Home and Foreign Mission work, see page 3)

Publication.

The Publication Board submitted a most encouraging report. Three years ago it came before the Conference cumbered with debt. This time it could declare itself not only out of debt, but with assests on hand to the amount of $8745.39. The sale of the book-binding establishment at Fort Wayne largely accounted for this credit. But energetic business methods also marked the management. The *Bundesbote* and *Kinderbote* accounts show a small surplus instead of former deficits. Nine books have thus far been published by the Mennonite Book Concern, Berne, Ind. Of these, four editions of the *Gesangbuch mit Noten* have been exhausted, and a fifth begun. Last year a new edition of *Die Perle*, comprising a thousand copies, was issued. One thousand new copies of the German *Taufschein* also appeared. One regular Colporter was employed, sometimes assisted by two additional ones. Conference voted that the Book Concern should be continued in its present location, Berne, Indiana. Conference also recommended the Board to publish English Quarterlies or Lesson Helps. The Publication Board was also instructed to investigate the account books of the Concern at least once every three years. The most important step the Conference took in the matter of publication was to recommend to the Board the publication of an English church paper as English organ of the Conference, to which end THE MENNONITE might serve if the Eastern Conference were willing to dispose of it to the Board. This action of the Conference is likely to inaugurate an epoch in our progress from German to English.

Two men were elected to the Board to succeed others whose terms had expired, and the Board now consists of J. vonSteen, H. P. Goerz, elected for 9 years; N. B. Grubb and W. J. Ewert for 6 years, and H. J. Krehbiel and J. F. Lehman for 3 years.

Special Business.

A committee to receive moneys for general purposes of charity was elected and is composed of the following members: Harrison Landis, P. Steiner, for nine years; G. Wiebe, D. Goerz, six years; Christian Krehbiel, H. H. Regier, three years.

The Trustees newly elected for nine years are the following: J. J. Krehbiel, J. B. Baer, W. J. Ewert. The other members are, A. B. Shelly, Christian Krehbiel, Christian Schowalter for six years, and J. S. Hirschler, D. Goerz, S. F. Sprunger, for three years.

Closing Hours.

The final resolution that was voted on by the Conference was a practical enforcement of the article on secret societies in the Constitution. Its substance is that Conference is positively opposed to secret societies of all kinds, and that at the next Conference each congregation will be requested to report whether it testified against the lodge evil and with what success, and that any congregation unrestrictedly tolerating it shall no longer be a member of Conference. The great majority of the delegates voted in the affirmative.

Rev. A. M. Fretz was re-elected on the program committee, and thus the same persons will serve on this committee at the next meeting of conference.

The election of officers resulted in the re-election of all three, President, Vice President, and Secretary respectively.

The selection of time and place of meeting was given into the hands of the officers.

After a prayer led by the President, Conference adjourned.

J. F. Kroeker.

One of the most striking personalities present at the Conference was our brother lately arrived from Russia—J. F. Kroeker, a prospective missionary. He was born 1871 in the village of Kontiniusfeld, South Russia, within the limits of the Molotschna colony. With the object in view of preparing himself for his missionary labors, he attenddd 1894 to 1897, the Filger-Mission Anstalt, a mission school in the village of St. Chrischona, near Basle, Switzerland. After a six-weeks' visit home, he embarked for America in 1897. He took a two-years' evangelistic course at Bethel college. A friend in Russia, deeply interested in missions, supplied the wherewithal for the young man's education. Bro. Kroeker's first objective-point for engaging in missionary work was Sumatra, and the Holland brethren were to send him thither. But he obtained permission to place himself at the disposal of our Foreign Mission Board, and is now waiting to respond to any call the Board may extend to him. We will have the pleasure of publishing in a future number a sketch of St. Chrischona and its school by our much esteemed brother.

Rev. Ephraim Hunsberger.

The most venerable member of the Conference was Father Hunsberger, of Wadsworth, Ohio, long familiar to all the older workers in our Conference union. From day to day during the sessions he was invariably in his seat as an honorary delegate, and took a live interest in all the proceedings. He has the unique distinction of being the oldest minister of the Conference, and he bears the honorable name of being one of the founders of this body which has come to have a warm place in our hearts. By a most singular coincidence, the fiftieth anniversary of his ordination to the ministry was completed in the midst of the Conference in session at the same sacred spot where he fifty years ago entered upon the duties of the holy office. It was appropriate, therefore, that the Conference should celebrate the event with fitting services. The anniversary eve, October 17th, was selected as the most suitable time, and promptly at 6.30 after the singing of a hymn, Rev. A. B. Shelly gave a short address to a well-filled house referring to Father Hunsberger's past career as a powerful evangelical preacher and one of the founders of Conference. Rev. Christian Schowalter, who shares the honors with the aged brother, then spoke feelingly of the significance of the event, after which these two pioneer fathers saluted one another with the brotherly kiss. Then Rev. A. B. Shelly read a German poem written by Hillegonda van der Smissen and presented it to Father Hunsberger. The latter then delivered a short, earnest exhortation founded on 2 Cor. 12: 11. It was clear to all that the speaker's mental powers were still vigorous, and that his spiritual force remained unabated. He pointed the Conference workers back to the words of Jesus spoken to the seventy after they returned from their missionary journey all elated with the success of their godly labors, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." It was an earnest warning to flee spiritual pride and to hold fast to the fundamental truth of salvation by grace which forbids attaching any importance to our works.

Father Hunsberger was chosen minister of the Hereford congregation in 1849, and ordained by John H. Oberholtzer. In 1852 he removed to Wadsworth, Ohio, and organized the congregation there, which began with 10 members. At his retirement in 1892 it consisted of about 80 members. In 1861, the 2nd session of General Conference took place at Wadsworth, and he then became a member. He missed but one General Conference session in all this time. May the Lord be the comfort and stay of his declining life, about to pass the 85th milestone, and may the crown of righteousness be awaiting a faithful worker in the Kingdom of his Master!

Conference Evenings.

It was a mental relaxation for the Conference workers to listen to discourses and sermons in the evening gatherings. Five evenings were thus utilized. These occasions, of course, received more local patronage than the day sessions. The literary features were of a high order of excellence. Four papers were read as follows:

"Why do we as a denomination not allow members of secret societies in our congregations; and what must we do to maintain this position? Two papers, one by S. F. Sprunger, and one by S. S. Haury.

What lessons for the future may we draw from the history of the development of our Conference? by A. B. Shelly.

Points of excellence in our Denominational Confession of Faith, and its Mission in our day. By H. H. Ewert.

Tuesday evening, the last evening of Conference, the Ladies' Mission Societies rendered an interesting program. Mrs. J. B. Baer presided. Music by quartette and choir was interspersed. Six papers were read, four written by members of societies in the Eastern Conference, one by Mrs. N. C. Hirschy, of the Wadsworth society, and one by Sara Sprunger, of the Berne society. These were all very creditable. Three deserve special mention: One on "Present Day Lessons from the Lives of Women of the Early Church" by Annie Funk of the Hereford society; another on "Have a Purpose in Life," by Mrs. N. C. Hirshy; and a third on "Deaconess' Work," by Sara Sprunger. Miss M. Ida Phillips, of Westgrove, Pa., concluded with a practical talk on her methods of work as teacher of a Bible class composed of 74 men picked up from the street.

The contents of the papers and sermons can not be printed in full, though space is reserved in this issue for Mrs. Hirschy's paper, and others may follow in later issues. The papers on the secret society subjects as well as a stirring open letter on secret societies by Pres. Blanchard to the Conference will be published in pamphlet form.

Two appropriate sermons were preached Sunday morning, one by N. C. Hirschy, and one by Gustav Harder, dwelling respectively on Home and Foreign Missions. Sunday afternoon, a children's service was conducted and addresses were given by a number of ministers and lay-workers.

A few quotations and gleanings from all these rich feasts must suffice us here:

"Unity in spirit and uniformity in doctrine compose the unity necessary to spread the Gospel."—A. B. Shelly.

"The fact that Conference is an advisory body has been largely conducive to its growth."—A. B. Shelly.

"The Mennonite church was the first church that had nothing to do with the State."—H. H. Ewert.

"Baptism on confession of faith respects each one's will."—H. H Ewert.

"The ideal of life is a double-life—the eyes turned inward on the soul, the hand reaching out toward those about it."—H. P. Krehbiel.

"Only that which is God's has the promise of success."—Wm. Galle.

"Heathen Missions lies at the very foundation of our Conference. Without it, it is doubtful if the General Conference would have been called into existence."—A. B. Shelly.

"Not taking an oath demands respect for one's veracity."—H. H. Ewert.

"Influences against the contemplative life of a Christian are such things as bicycles, Sunday excursions, etc."—H. P. Krehbiel.

"Our Conference can not afford to abandon, or even restrict heathen missions if it desires to have a future."—A. B. Shelly.

"Let only noble birds nestle in the tree of the Kingdom."—Wm. Galle.

"The Lord has still something more for us to do."—A. B. Shelly.

"Missionary Horsch thought it encouraging that in the Churches of the land, consecrated hearts were praying,—from Mrs. Leatherman's paper.

"Promise me that you will never give up the (Missionary Society) work"—Last words of Mother Fretz—in Mrs. Leatherman's paper.

"I do not believe that God has given us these things (of the Gospel) to store up for ourselves."—Mrs. Allen Bleam.

"Germany has 8600 deaconesses."—Sara Sprunger.

"The future of our Conference depends in a great measure upon those who are engaged in the work."—A. B. Shelly.

Facts from the Statistician's Report.

Churches reported at Conference. 64
Total No. belonging to Conference 66
Approximate membership, 1896 7316
" " 1899. . . . 9829

60 church buildings, 82 places of worship. 34 Young People's Societies, Sunday Schools, and 39 Missionary societies.

37 churches use only German, 16 both English and German, and 8 use only English.

Contributions of 53 congregations during last three years $82,220.19, which comprises $47,418.90 for congregational purposes, $12,187.77 for Foreign Missions, and $5,554.60 for Home Missions.

THE SURE FOUNDATION.—Napoleon made this statement: "Alexander, Cæsar, Charlemagne and myself founded empires on force, and they perished; Jesus of Nazareth, a crucified Jew, founded his kingdom on love, and at this hour millions of men would die for him."

Missionary.

Foreign Missions.

The Report of the Foreign Mission Board to the General Conference contained a great many facts of interest Congregations of Indians were established by our three missionaries in Oklahoma, Funk, Petter and Horsch, since the last Conference, in 1896. A Cheyenne Dictionary is in process of compilation by missionary Petter. A chapel and a house have been built for missionary Petter, and a chapel and a house for missionary Horsch at Arapahoe, though nothing has a yet been done in this line for missionary Funk, whose headquarters are still at the Cantonment school. A new missionary has during the last three years been called to labor among the Red Moon Cheyennes west of Cantonment. This is Rev. H. J. Kliewer, whose address is Hammon, O. T., and for whose purpose 160 acres of land have been bought and a combined chapel and house erected. About 200 Indians live in his neighborhood. The chapel at the former mission station at Shelly, O. T., was sold to Rev. J. J. Kliewer for $400, but the Board may have the use of it whenever it may be desirable in the future. The school at Cantonment was furnished with an additional teacher. The attendance has not dimished. A number of pupils were baptized there recently by missionary Funk.

Circumstances at Oraibe, Arizona, are about as follows: Missionary Voth has obtained leave of absence and is now doing scientific work for the Field Columbian Museum in Chicago. Mr. Peter Stauffer, is preaching and teaching among the Moquis, in the interval. There are about 1000 Moquis around Oraibe living on one of the three Mesas. Two women's Missionary Associations are carrying on missionary work at the 2nd Mesa with but indifferent success. The Catholics are at present seeking entrance among the Moquis.

The school at Darlington closed in June, 1898, since which time it has not been resumed. The Government still offers the building to Mennonite use. There was and possibly is a sentiment among many of our people in favor of retaining our privilege to use the building by turning it into a hospital and beginning Samaritan work. Others, again, believe such work to be totally impossible, considering all circumstances. Conference allowed the Mission Board the freedom of abandoning the station whenever it thinks best to do so. The Board is also empowered to make any changes at Cantonment when advisable.

The situation at Oraibe was discussed at some length. The conclusion of the whole matter was that Conference instructed the Board to supply that station with a new missionary if it was deemed proper by them to do so.

Two new fields were brought to the notice of Conference by the Board—the Cheyenne reservation in Montana, and India. The former received very little attention from Conference. The latter was taken up with marked enthusiasm, and after various advantages and drawbacks of such a new venture were weighed, and the estimates of the expenses involved were presented, the Conference was ready to vote on the proposition. 227 votes, or about two-thirds of the votes, were cast in favor of an Indian Mission. The Mission Board was accordingly instructed to found a Mission in India, to receive moneys therefor and to report the same. The Board had, however, received similar instructions at the previous Conference, and had already lying in its treasury $270 to be devoted to India missions. That the time was ripe for such a departure was conceded on almost all hands.

Two missionaries are at the disposal of the Board, one of which is Bro. J. F. Kracker, of Russia, a sketch of whom is to be found in another column. One of them at least will be sent to India.

A generous offer toward the support of the India Mission is made by brethren at Mountain Lake Minn., assuring a contribution of $600 annually for 5 years. Other gifts of like nature and liberality are ready to flow into the treasury whenever the Board is ready for it, and the India Mission has now become a part of our mission work.

Two men were elected on the Board to succeed themselves, and the Board now consists of these persons: S. F. Sprunger, M. S. Moyer, for 9 years; A. B. Shelly and Gustav Harder for 6 years; Chr. Schowalter and Peter Balzer for 3 years.

Resolutions requested that the congregations support the Missions by prayer and gifts.

Christian Missions in India.

BY OBSERVER.

There is a class of people who are loud in their denunciation of the work of Christian missionaries in India, and the claim has been often made that the efforts of Gospel workers to evangelize the natives of that land have been almost fruitless. The absurdity of such a claim may be seen when we state that according to the latest census of India there are 2,000,000 Christians in that country. The eminent Dr. Barrow, who visited India two years ago, and had ample opportunities of learning as to the influence of missionary work among the Hindoos, says that the growth of Christianity is such as to justify us in the belief that the religion of Christ will displace Buddhism and the other false faiths which now rule the Indian population.

One strong evidence of the fact that Christianity is becoming a power in India is afforded by the fact that the Buddhist priests, in order to turn the eyes of the people from the religion of Christ, are circulating translations of the works of European and American infidels. They see that Christianity is making vast inroads upon the beliefs of the Hindoos, and they are thus endeavoring to lessen its influence. As proof of this we quote from "A Warning Word concerning the Spread of Infidelity," by H. L. Hastings of Boston: "It has been stated that every student graduated at the Madras College received by post a package of infidel publications . . . . Said Joseph Cook, after visiting ten of the great Asiatic cities, Bombay, Calcutta, Madras, Canton, Foochow, Shanghai, Cobi, Kioto, Tokio and Yokohama: 'Infidelity is occupying the field of the upper and middle classes. Modern unbelief is, in many quarters of India, China and Japan, as great a danger as hereditary misbelief.' . . . . In a circular signed by Lord Shaftesbury and others, dated June, 1883, were these words: 'Shoals of atheistic and infidel publications are every year being sent to India from England.'"

A great deal more to the same effect could be quoted from the above mentioned pamphlet of Mr. Hastings, but enough has been given to show that Christian people should do their utmost to counteract the pernicious influence of infidelity in Asiatic countries. The religion of Christ is advancing. Wherever it has gone its uplifting power is evident, and consequently the enemies of truth are doing their utmost against it. But there can be no doubt concerning the ultimate evangelization of India, and if Christians would all do their duty the time when India would turn to Christ would not be far distant.

Home Mission Work.

The report of the Home Mission Board before Conference contained little that was new. It very properly directed attention to the new settlements of Mennonites on the Saskatchewan in British America, but further it submitted nothing but propositions. These, however, were very timely, and the logic of facts compelled their presentation. The work of Home Missions, if it is to cover the whole field, calls for recruits. At least one additional Home Missionary to supplement the labors of the present one is absolutely necessary. The Pacific congregations have need of one. There are many unorganized congregations, many independent ones that are organized, and many scattered Mennonite families that need to be looked after. More exchange of pulpits, more interchange of fraternal sentiment and kindly offices that make for union and a better understanding between ministers and between congregations, are also very desirable. It is to be feared that home missions have thus far not received the due proportion of brain-energy, time and treasure as compared with the work of foreign missions. This should we have done and not have left the other undone. The success of the one is largely dependent upon the success of the other. Recognizing all this, the Board wisely put six questions to the Conference covering the following points: 1. The co-operation of the District Conferences with the General Conference in carrying on home mission work, the former to attend to branches of their congregations and neighboring brethren, the latter to assist in districts not reachable by the District Boards; 2. Deaconess work; 3. Revivalistic work in the affiliated congregations. The debates on the floor of Conference were spirited and ventilating, but sentiment has not yet crystallized, and all that Conference undertook to do in the matter was to instruct the Board to do more work in unorganized communities.

Two men were elected members of the Board to succeed those whose time expired at this session, and the Board now consists of the following: Gerhard Penner, P. R. Aeschliman for 9 years; J. J. Balzer, J. S. Moyer for 6; W. S. Gottshall, N. C. Hirschy for 3 years.

For the Young People.

Thoughts on C. E. Prayer Meeting Topics for November.

BY ANNIE J. ALLEBACH.

Nov. 5.—A New Name.—Gen. 32: 24-29; Rev. 2: 17.

Key Word, Christian. Key Verse, Rev. 2: 17. A name implies certain characteristics. It is that by which we are enabled to distinguish individuals, and their characteristics. A new name given to an individual would indicate that the individual has undergone some change in character and relationship. As Jacob's name was changed after wrestling all night, so we too, will be worthy of wearing the name of Christ, if we continue wrestling, praying and living the Christ-life.

Nov. 12.—The Living Bread.—Jno. 6: 26-35.

Key Word, Food. Key Verse Jno. 6: 35. The idea of physical food or bread is used by Christ as a figure to teach spiritual truths. Christ is conscious of our condition, for He says, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." Christ means to teach us not to live for the body only, but for our souls also. Our souls which are often hungry and thirsty are neglected. Yea, we need a spiritual food, which should be the "Living Bread" Christ.

"O blessed Lord, Thou bread of heaven,
So holy, pure and true and good.
Thou hast to us the blessing given
And led our souls to drink and food."

Nov. 19.—Liberty and Love.—Rom. 14: 1-23.

Key Word, Temperance. Key Verse Rom. 14: 21. Love is essential when wishing to enjoy liberty. Liberty in this world, can only be obtained by loving to refrain from the pleasures and allurements that tend to make us slaves. When we are at liberty, our wills have been made our subjects, so prompted by the love that is within us. Liberty and love are the highest attainments in this life, for God is both. Should we then allow drink, food, clothing, pleasure, fame and riches make us slaves? Having obtained this liberty, we influence others. We live not for ourselves only. We are our brother's keeper.

"Every bondsman in his own hand bears
The power to cancel his captivity."

Nov. 26.—Our Return for the Lord's Benefit's. Psalm 116: 12-19.

Key Word, Gratitude. Key Verse Ps. 116: 17. Grateful hearts are characteristic of all true Christians. It is only when we have learned to know God's infinite love in Christ that we can be truly thankful to him for "all these things added unto us." Our very existence is a gift from God. All that we are and ever hope to be comes from the great All-Giver. Many are the blessings we receive from day to day and yet what thankless creatures we often prove to be. A complete return of what has been done for us is impossible, but an acceptable return is possible. We can render our life's service for Christ and His cause.

"Ungratefulness is the very poison of man."

Greenlane, Pa.

Sunday School Convention.

Report of Sunday School Convention held at Berne, Indiana, October 6, 1899.

The convention was opened with singing, after which the President of the convention read the 146th Psalm, followed by prayer led by Rev. S. F. Sprunger. The president then make a few remarks, after which the minutes were read.

The English secretary not being present, Will Wittrig from Marion, Indiana, was appointed by the chairman to act as secretary.

The following committees were then appointed. Nominating committee, Adam Hilty, Dan. Smoker and C. A. Neuenschwander; committee on resolutions, W. W. Miller, Prof. P. D. Amstutz and J. F. Sprunger.

The first subject of the day, "What are the Encouragements of the Sunday-school," was discussed by J. H. Tschantz, of Dalton Ohio. His principal points were that the people being brought into the church and the work of the "Home Department" give us great encouragement.

The second topic discussed was "What Influence does the Sunday-school have on the destiny of the nation?" John Smoker, of Goshen, Indiana, opened the discussion by saying that the growth is gradual. Children go to Sunday-school instead of other places. Since 1874 the Sunday-school at Berne has grown to 549. These children would be some place else were they not in Sunday-school. It furthers missions, makes the ideal man and woman, and gives them the right start in early life. After this "God Be Merciful" was sung by a trio from Bluffton, Ohio. The points brought out in the general discussion were that the morals of a nation depend upon the study of the Bible, and people get a better knowledge of the Bible in Sunday-school than in church. Nearly all of the presidents of the United States have been Sunday-school workers. "Remove Christianity and morality goes, when morality goes the home falls, and when the home is ruined the nation is destroyed."

The next topic that was discussed was "The Bible and helps, how, when and where to use them?" Rev. C. A. van der Smissen said that the Bible should be used prayerfully. The helps should lead us to the Bible. Use the Bible daily, helps only for a certain purpose. Use the Bible at home and abroad, helps only at home. After music by the male choir of Berne, Indiana, the general discussion of the subject was taken up and points were brought out for and against lesson helps. It was conceded that it was not the use of helps, but the abuse that was harmful.

The next question for discussion was, "How to Study the Bible," led by Bro. Beeshy, of Bluffton, Ohio. He emphasized that we should study the Bible daily. Study it with a point in view. Study it systematically. Study it by illustrations. Study the old and the new testaments together. General discussion was postponed until after dinner. Hymn No. 144 was sung after which we were dismissed by prayer, led by Bro. Mehl.

The afternoon session was opened by a song after which Bro. Suter read the 65th Psalm. The points brought out in the general discussion of the subject "How to Study the Bible?" were that we should study thoroughly. That our vocation in life makes some difference as to how we should study. Begin at Genesis, take a note book and put down your thoughts as you read and you will have a commentary of your own that will be very valuable to you.

The discussion of the next subject, "Upon what depends the success of the Sunday-school?" was led by Bro. Kendall. He said a Sunday-school must be perfect in all its parts. The following things are necessary,—Regularity, unselfishness, a willingness to work and the children should have the right kind of parental training. A song by the male choir from Bluffton, Ohio, followed. In the general discussion of the subject the thought was brought out that we should have a good man for Superintendent, a good set of officers, a good set of teachers and especially a good instructor in the infant class.

The next topic was "What are the principal objects of the Young People's society." The discussion was led by Sarah Burkhalter. She said they bring Christians closer to God and make them better church workers. It gives us an interest in those away from God to bring them to Him. It is a link between the different denominations. In the general discussion these points were given. The object of the Y. P. S. is to reach out, bring in, transform. It brings young people to the consciousness that they are God's children. It gives young people something to do. It makes people live a better life. Old and young should attend. Old people give inspiration.

The next topic, "What is necessary to make the Sunday-school a continual blessing?" was discussed by Bro. Hilty. He suggested the following points: Work is necessary; the Sunday-school must be well organized; have good teachers; have a point in view, that of finding our Lord and Redeemer; unity in work; prayer. The points brought out in the general discussion were, we should have teacher's meetings, do personal work, and urge regular attendance.

The next topic was, "Should we have printed programs to work by and should we all use the same subject the same evening?" The idea was given that it was encouraging to have similar topics, but there should not be too rigid a rule to conduct the services.

The names of the candidates were next read. Moved and seconded, that the officers be elected by rising vote, carried. The following are the officers elected: Chairman H. P. Krehbiel; vice president, P. B. Hilty; treasurer, Abraham Mehl; English secretary, Edith Mehl; German secretary, Mary E. Steiner; program committee, Brothers Moyer, Miller and Suter.

The treasurer then gave the following report: Received from C. S. Eicher $10.50. Expenses, none. In treasury $10.50. S. J. Moser, treasurer.

The following resolutions were then adopted:

Resolved, That we set apart at least one day at our next Convention for Sunday-school work only.

Resolved, That we advise the use of lesson helps in such a way as to draw the pupils to a closer study of the Bible.

Resolved, That we encourage the estblishing of Sunday-school libraries and the distribution of Christian literature.

Resolved, That since so much of the future success of the church and the nation depends upon the Sunday-school, we as Sunday-school workers make more strenuous efforts to make our work a greater success.

Resolved, That we thank God for his help and guidance and the people of Berne for their kindness and love shown to us during this time.

Moved and seconded that the evening of the convention day shall be used for young people's work, carried. After a song was sung the convention was adjourned and closed with prayer led by Bro. Moser.

A Letter from President C. A. Blanchard

REGARDING SECRET SOCIETIES.

To the General Conference of the Mennonite Church.

Dear Fathers and Brethren:—I have learned to know and honor many of the brethren of your communion as faithful witnesses for Jesus Christ. This leads me to hope that others whom I have not been privileged to meet are of the same mind, and that God may use you all for the accomplishing of great good in connection with the upbuilding of His Kingdom among men.

First: Secret societies are enemies to the Lord Jesus, inasmuch as they teach men to disregard His example and to break His commandments. He said when on trial for His life, "in secret have I said nothing. I always spoke openly to the world," and He commanded His followers to "Let their light shine," "To preach upon the housetops truths which they should receive in the privacy of their homes." The whole secret society movement is a contradiction of both of these clear and obvious teachings. No man can follow the example of the Lord Jesus and be an adhering member of a secret lodge. No man can preach upon the housetops what he hears in the ear and be a lodge man.

Second: Secret societies organize and intensify selfishness. Men are urged to unite with them, not for the good which they can do, but for the good that they may gain. They are told that they will secure money, positions, friends, etc., if lodgemen, which they will not secure, if equally good men, but not identified with the lodges. Favoritism is the foundation stone of lodgery. "Help me, and I will help you." "Help my family and I will help your family." "Promote me, and I will secure your advancement." Thousands of lodges are teaching these devilish principles to millions of men every day.

Third: Lodges defile and deface the bodies of men, which are the temples of the Holy Ghost. The initiations are actually endangering the lives and limbs of candidates in every part of our country. Orangemen, Elks, Woodmen, Knights of Pythias, Free Masons, members of college fraternities and of other secret orders, are subjected to shameful, degrading, and dangerous ceremonies. Men are being maimed and killed in one way or another by them continually. A Royal Arch Mason was killed in West Virginia a few years ago. An Elk was burned to death in Des Moines recently. A Woodman was killed in Iowa this season. A young man from Omaha was killed while being initiated by the D. K. E. society at Yale. A son of a prominent pastor in Chicago died a day or two after being initinted by the same fraternity in the Chicago University. These things and the shameful obscenities of such side initiations as the "Oriental Degree" are sufficient to warn all Christian people to have no fellowship with such associations.

Fourth: These organizations, which are so completely hostile to the Christian religion, are intended to be and are received as substitutes for it. Along with the oaths, penalties, and degrading initiations, are mingled Scripture reading, prayer, burial services, and the like, so that men who are not enlightened spiritually, consider these fraternities quite as good as the church. They plainly say, that they are so, and that they have no need of the church, since the lodges "are good enough religion for them."

Fifth: The effect of these rivals of the church of Christ is two-fold; first, multitudes of men who should be members of Christian churches are not connected with them; second, that those who are in the churches are injured by them. It is self-evident that men who think the lodges "good enough religion for them," will not care to unite with the churches, that those lodge men who do unite with the churches will render them but a partial service. The time, thought, and money which they put into the lodges will be subtracted from the churches.

Sixth: The doctrines of the churches are being corrupted by the lodges. There are hundreds of thousands of lodges in our country teaching millions of men that it is safe to die in sin. They, in their burial services, profess to send to the Grand Lodge above men who die in delirium tremens, who have lived the lives of drunkards, adulterers, or thieves. Many ministers are connected with these associations. Whatever they may profess to believe as members of the church, they become practically universalists and unitarians. The result is that when they are in their pulpits they will have no sense of the terrors of God's laws to men who live in sin, and will not preach the judgment which comes upon the ungodly, because they do not believe in it. The result will be no conviction for sin, no repentance in view of sin, no holy living, no place in the church.

Seventh: These lodges are shown to be evidently hostile to our Lord Jesus Christ by the manner in which their prayers and other religious services treat Him. In general, the Lord Jesus is excluded from lodge ceremonies, and by most of the orders excluded on the ground, explicitly stated, that they desire as members persons who do not believe in Jesus Christ, and would be offended if His name was mentioned. The lodges desire the membership of Jews, Mohammedans, infidels, and others who do not believe in Jesus Christ. In order to secure these members, they omit the name of the Saviour.

I learn that the attitude of your church respecting these organizations is in some measure to be determined by the Conference to which these lines are addressed. I trust that God will make you very faithful to the gospel of the Lord Jesus Christ and the souls of men, that your church will have no fellowship with unfruitful works of darkness, but rather reprove them.

In the bonds of the Gospel, with love to you all, I am Sincerely yours,

CHARLES A. BLANCHARD,

Wheaton College, Ill.

The Thanksgiving Sermon.

BY CHARA B. CONANT.

The pastor looked with an anxious sigh
At the heavy drifts of snow;
Still fell the flakes from the gloomy sky
On the cold, white earth below.
"My people will scarce come out to-day,
But by their firesides warm
Will sit while their pastor makes his way
Heartsore through the blinding storm.

"A message of praise I hoped to hear
That would make their dull hearts glow,
Lift them in fervent thankful prayer
Toward God who has blessed them so.
His will be done!" from that heart oppressed
The prayer broke forth at last;
Leaving his haven of warmth and rest
He faces the stinging blast.

The sexton spoke in complaining tone;
"No soul will be out do-day
Save that poor widow who came alone
From her cottage a mile away.
Let her sit by the fire till dry and warm,
And then I will close the door;
Who else would come in this pelting storm!"
"Friend, ring for five minutes more!

"Yes, pull the bell till its echoes ring!"
Said the pastor, his heart aflame.
"Should no more come we will pray and sing—
Three met in the Saviour's name!"
Gently he spoke, "From far away
You came in this heavy storm?"
"Oh, pastor, my heart was full to-day
Of praise, and it kept me warm!"

"Yet those you cherished with tender love
All sleep in the churchyard near!"
"Ah, they are happy with Christ above,
And for that I will praise Him here!".
"You are poor, and feeble." "No, rich and blest:
With my Saviour I walk all day!
Each hour I am nearing the Land of Rest;
His Love is the Light of my way!

The pastor smiled, though his eyes were dim,
As he looked with reverent air
At the glowing face upraised to him
With its halo of silver hair.
"A message of praise I hoped to bring,
But mother, your faith shames mine!
Pray, pray for me, that my soul may cling
Like yours to this Friend Divine!"

The sexton came, alert and proud:
Oh, sir, there are twenty here;
They heard me ringing the bell so loud
And hastened in very fear!"
As the young man stepped to his desk they saw
That his eye was all aflame,
His hearers listened in breathless awe:
Through the Spirit the message came.

Hearts that seemed whithered and dry and dead
Were kindled to love and praise,
Through months that followed were many led
To walk in the Saviour's ways.
"Pastor," one told him, "our faith was nursed
By the truth you made so clear!"
He said, "God sent me my message first
Through one of His angels here!"

The Path to Success.

Most people desire to succeed in their undertakings, but many of them fail; some because they do not know what success is, and others because they pursue wrong methods to attain it.

Some suppose success to consist in worldly prosperity and wealth, exalted position and great power. But it is neither derirable nor possible that many of the human family should attain to such advancement as this, and true success is oftener found in the humbler ways and walks of life, while the paths of ambitious effort are marked by failures and strewn with wrecks. Many men are anxious to "go into business," but William M. Thayer, in his book, "Onward to Fame and Fortune," p. 31, states that General Dearborn once said in a public address:

"After an extensive acquaintance with business men, and having long been an attentive observer of the course of events in the mercantile community, I am satisfied that, among one hundred merchants in Boston, not more than three ever acquired independence."

One man doubted the accuracy of this statement, but, after careful investigation, he published his conclusions in substance as follows:

In 1800 a memorandum was taken of all the men doing business on Long Wharf. Forty years later—a period as long as most men continue in business—only five of these men remained. All the others had failed in business or died poor.

In 1798 the Union Bank commenced business in Boston, when there was only one other bank in the city. A few years ago they had occasion to look back to their early history, and found that of 1000 persons with whom they had opened accounts only six remained. In the forty years covered by their investigation, 994 had failed or died in poverty.

So much for the prospects of those who say, "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain." James iv: 13.) After years and years of toil and anxiety and struggle to get rich, after living for a while in comfort and perhaps luxury, ninety-seven out of every hundred—or even more—are, in advancing years, burdened with debts they can never pay, or obliged to spend their closing days in poverty or obscurity, their lives imbittered and their deaths hastened by the things they thought would prove for their advantage.

Who ever heard of an honest, prudent, industrious farmer who failed in business? A man who is extravagant or idle or intemperate or unthrifty; who signs other people's notes, minds other people's business and neglects his own, may sometimes fail; but the man who fears God, sticks to the soil and eats his bread in the sweat of his face, usually makes his life a success.

It is true that many farmers weary and kill themselves "taking care of things"—things that they do not need and cannot use, but over which they toil and struggle and labor till they die. So it was said of Western farmers, they would buy land, and raise corn and fat hogs and sell pork and get money; and buy more land, and raise more corn and feed more hogs and make more pork, and get more money; and buy more land, and raise more corn, and make more pork, and so on, until the man would wear out and die, but the endless chain of money, land, corn and pork would keep moving on. But this is not success—it is bondage to this world.

It is a great thing for a man to know when he is well off, and when he has enough, and stop! One great mistake that farmers make is, they desire to get rich. An honest living is not enough for them. A little farm well tilled is not enough, they must have wealth. And so they pinch and scrimp, and toil and strive, to buy land which they cannot cultivate, houses they cannot live in, horses they cannot drive, clothing they cannot wear and food they cannot eat; and then they put the rest of their money in the bank to make more money or for dishonest cashiers to steal, greedy heirs to quarrel over or shrewd lawyers to devour. There is a better way than this, and "godliness with contentment is great gain."—*H. L. Hastings.*

Deaths.

MILLER.—At the home of U. S and Emma Miller near Stiles, Iowa, occurred the death of their youngest daughter, Iona LaVerne, Tuesday evening, September 12, 1899, aged 1 yr., 10 mos. and 23 days. The little sufferer passed quietly away to become a precious jewel in paradise, just as the evening shades were gathering around its earthly home. Funeral services were held at the house by the pastor Rev. W. W. Miller, using as his text Matt. 18: 2, "Jesus called a little child unto him." At the grave were read the following very appropriate and impressive verses composed by the father of little LaVerne.

Our darling child without a sigh,
In calm repose is sleeping;
Its spirit soared away on high
As twilight beams were peeping.
Its pain was soothed by Jesus' touch,
It now in bliss is dwelling;
We loved the little one so much
Though God's love still excelling.
God gave the little one so fair
Into our transient keeping:
'Tis resting now in Jesus care
And knows naught of our weeping.
But some sweet day on heaven's shore,
We'll have a happy meeting
With those we love who've gone before,
Oh! what a joyous greeting! M.

GOTTSHALL.—On September 25, 1899, at Spring City, Pa., Joseph H. Gottshall, aged 77 yrs., 4 mos. and 3 days. Interment was made on the 30th in Fernwood cemetery at Royersford, where the remains were laid to rest by the side of his wife and daughter. One son and three daughters survive. Funeral services were conducted by A.S.Shelly and I.M.Eisenberg.

ALLEBACH.—On September 30, 1899, in Schwenksville, Pa., of paralysis, Samuel M. Allebach, aged 83 yrs., 4 mos. and 21 days. Interment in Lower Skippack Mennonite cemetery. Funeral services by W. S. Gottshall and H. H. Johnson.

REED.—On October 23, 1899, near Zieglersville, John, infant son of Samuel and Minerva Reed, aged 4 months and 2 days. Funeral services in the Schwenksville Mennonite church by W. S. Gottshall.

BAUER.—On October 3, 1899, Mary Bauer, at the home of her sister Mrs. Wm. Davidsheiser, Gilbertsville, Pa., of pneumonia, aged 74 yrs. 8 months, and 24 days. Deceased was never married. She was a faithful member of the Boyertown Congregation. Funeral services were conducted Saturday, Oct. 7, at the Boyertown Church by W. S. Gottshall and H. G. Allebach. Interment in Fairview Cemetery, Boyertown.

SCHIMMEL.—On October 2, 1899, in Richlandtown, of cholera infantum, Stanley Wilson, son of Charles and Emma Schimmel, aged 3 yrs. and 1 month. Buried at Springfield Mennonite Meetinghouse. Funeral sermon preached by Rev. Kistler at the house and J. S. Moyer at the meetinghouse.

Paid their Subscriptions.

Amanda Hunsh'ger	to April 1900	Leanna Schantz	to Sept 1900
John D. Moyer	to Sept 1900	William M Gehman	to Sept 1900
Uriah Binkley	to Sept 1900	John H. Landis	to Sept '99
Joseph Wuttner	to Nov 1900	Mrs Peter A. Moyer	to Sept 1900
H. H. Rosenberger	to Dec 1900	A. H. Gehman	to Sept 1901
Samuel Stifer	to Dec 1900	J. J. Baiser	to Jan 1900
Daniel W. Landis	to Apr 1900	H. G. Shaddinger	to Sept 1900
Harrison Landis	to Sept '99	Abrm. M. Fretz	to Sept '98
Elizabeth Freyer	to Sept '99	J. S. Stifr chter	to May 1900
Benjamin Bertolet	to Aug 1900	Josep h M. Meyers	to Sept 1900
Irwin Bechtel	to Sept 1900	Aaron S. Bell	to Sept 1900
John B. Clemmer	to Nov 1900	Francis Fretz	to Sept '99
Peter Stuckey	to Dec 1900	Henry G. Clemmer	to Sept 1900
H. H. Ecit	to Mar 1900	Eliza Ann Stover	to Sept 1900
William G. Moyer	to Sept 1900	J. G. Kulp	to May 1900
Levi S. Moyer	to Sept 1900	Harvey Baum	to Sept 1900
Jacob Krehbiel	to Sept 1900	S. H. Latshaw	to Aug 1900
William Galle	to Jan 1901	Mrs. Clem. Bechtel	to Sept 1900
Jacob Isaac	to Dec '99	Emma Landis	to Sept 1900
H. J Krehbiel	to Oct 1900	Ira Schantz	to Sept 1900
S. R. Aeschliman	to Aug 1900	Mrs Mary Clemmer	to Sept 1900

Dr. I. B. Yoakel to Sept. 1900

NEW SUBSCRIBERS.

Ella Hunsberger	to Nov 1900	Amos Thut	to Nov 1900
Chris. Kauffman	to Nov 1900	Lewis Gratz	to Nov 1900
Gustav Harder	to Nov 1900	Lizzie Oberholtzer	to Nov 1900
S. M. Musselman	to Nov 1900	Aaron Good	to Nov 1900

Jonas B. Reifsnyder to Nov. 1900

Contributions.

For Heathen Missions.—General Fund.— From Schwenksville cong., Pa., $34.11; S. S. festival collection, Hoffnungsau cong., Kan., $20.00; West Zion cong., Moundridge, Kan., $14.00; North Alexanderwohl Mission society, Kan., $4.00; Bequest of widow Neuenschwander, Pandora, Ohio, $20.00; West Swamp cong., Pa., $22.35; West Swamp S. S., $10 63; East Swamp cong., $11.24; East Swamp S. S., $5.21; Flatland cong., $5.00; Sancon cong., $7.83; Bethany cong., Quakertown, Pa., $6.00; Salem cong., Dalton, Ohio, $8.75; Bergthal cong., Okla., Mission festival, $15.00; Children's festival, $5.55; Springfield cong., Pa., $17.50; Newton cong., Kan., $27.00; a friend, Newton, Kan., $5 00; Hoffnungsfeld Eden cong., Kan., $20.00; S. S. $17.75; Garden township cong., Kan., $30.00; S. S., $21.83; Hereford cong., Pa., $47.67; Upper Milford cong., Pa., $20.00; Emanuel S. S., Iowa, $12.60.

Philip Rabbit Fund.—Y. P. S. of Bethel cong., Mo., $5.00; Hereford C. E. Society, Pa., $10.00.
Gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER, Treas.

For General Conference Home Mission Work.

From Bethel college cong., Newton, Kan., $12.50; Ransom cong., Kan., $5.50; C. Widmer, Pulaski, Ia., $1.00; Noble, Ia., cong., $10.00; C. Krehbiel, Donnellson, Ia., $5.00; Zion cong. $12.35; Cong. Wisner, Neb, $75.00; J. Friesen, Henderson, Neb., $10.00; I. Peters' cong., Neb., $3.35; P. J. Friesen's cong., Henderson, Neb., $20.20; Anonymous $4.00; Cong. at Loretta, S. D., $13.35; D. P. Thiesen's cong., S. Dak., $8.00; Cong. at Childstown, S. Dak., $82.10; East Swamp cong., Pa., $2.11; West Swamp cong., $6.05; Deep Run cong., Pa., $5.22; Souderton cong., Pa., $3.00; B. F. Welty, Newton, Kan., $5.00; Garden Township cong., Kan., $14.66; Bethel cong., Mountain Lake, Minn., $40.00; Butterfield cong., Minn., $7.65; Winkler cong., Man., $17.75; H. Heinricks, Rudnerweide, Man., $1.00; D. Loemer, Man., $1.00; Altona cong., Man., $10.00; Gretna cong., Man., $5.50; Gretna S. S. $11.25; L. Ewert, Gretna, Man., $5.00; Ashland, Ohio, $9.50; Flatland, Pa., cong., $5.00. Gratefully acknowledged,
Schwenksville, Pa. W. S. GOTTSHALL, Treas.

The Mennonite Year Book for 1900.

This annual is out and ready for delivery. The orders already in almost exhaust the edition of 2000. A few more left for those that come first.
Single copies, 10 cents, postage paid.
Per dozen, $1.00, postage paid.
Per hundred, $4.00, express to be paid by the purchaser.

Send all orders early to Rev. N. B. Grubb, 2110 Marshall street, Philadelphia, Pa.

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication, in the German language, for Children and Sunday-schools. It is published by the Publication Board of the General Conference The contents are specially adapted for children. Send for sample copies.

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Berne, Adams Co., Indiana.

The MENNONITE is entered in the Quakertown Postoffice as second-class mail matter.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XV. No. 3. Quakertown, Pa., December, 1899. Whole No. 171.

In This Number.

Deaconesses and Their Work. By SARAH C. SPRUNGER.
A Christmas Meditation. H. CLAY TRUMBULL.
Luther's Theses. FREDERIC YEAKEL.
Mission Reports.
A Touching Story of Intemperance. SELECTED.
Notes on S. S. Lessons for December. By J. C. MEHL.
C. E. Prayer Meeting Thoughts. By A. S. SHELLY.
Certain Facts about Lodges. EDITORIAL.
Sentiment in Religion. H. G. ALLEBACH.
A Special Proposition to S. S. Teachers. See page 22.

Items of Information and Comment.

On the occasion of the communion services at Souderton in October, the pastor baptized and received into church-fellowship seven new members.

The new Mennonite church building at Wayland, Iowa, will be dedicated some time during the Christmas season. Rev. Peter E. Stucky will be the pastor.

Pastor A. B. Shelly is making arrangements to change his residence to Quakertown in the Spring. He will be here more conveniently situated for his work.

Under the direction of the Mission Board, Bro. John F. Kroeker is pursuing the study of English in Philadelphia, preparatory for his work in the mission field.

Dwight L. Moody, the great evangelist, was stricken with heart trouble in Kansas City, November 17th, and had to leave for his home at Northfield, Mass., in care of physicians.

The Young People's society of the West Swamp church will celebrate their anniversary on Sunday evening, December 3d. A special program is arranged for the occasion.

Bro. S. H. Longaker of the Schwenksville congregation, is making a prolonged stay in Kansas and Oklahoma, visiting friends and relatives, especially among the household of faith.

Bro. J. S. Taylor, of New York, writes: "I was wonderfully interested in the proceedings of the General Conference. Things are moving on. It must be encouraging to have your work prospered in your hands. God bless you!"

For the second time the Schwenkfelders and Mennonites, under the pastorate of O. S. Kriebel and A. S. Shelly respectively joined in a union Thanksgiving service. This time the service was held in the Schwenkfelder church at Hosensack, Pa.

In his last report to the Home Mission Broad, Bro. J. B. Baer directs attention to the fast growing Mennonite settlement in the British Northwest Territory along the Saskatchawan. Several years ago, he says, there were about fifty families there; now there are some 600 families with the prospect that soon the settlement will be increased by 100 families more. Some of these live in close proximity to the Dukhobors who emigrated thither from Asiatic Russia a year or more ago and who in many traits of character resemble the Mennonites and the Friends (Quakers).

Regular services are held in the chapel of the Mennonite Home, at Frederick. Among the speakers at these services we recently noticed the name of our young friend William Grubb. Evidence has come to our ears that the brother's effort was blessed of the Lord.

Bro. B. F. Laws of the congregation at Noble, Ia., recently was the recipient of a substantial evidence of appreciation of his service as S. S. Superintendent given by the school in the shape of a house warming. Some eighty people were present. Where the right spirit prevails, such occasions may be the means of great blessing.

The annual meeting of the Bethel College corporation was held in the College Building, Newton, Kansas, Thursday, Nov. 9, with a larger attendance than usual. The Directors of the College met the day previous. The report of the Faculty was very encouraging, showing that the school is in a flourishing condition. One hundred students were enrolled at the beginning of the present term.

A bill prohibiting the manufacture and sale of intoxicating liquors has passed the General Assembly of the Georgia State legislature. It is difficult to properly estimate how much the enactment and enforcement of such a law means for the social and moral betterment of a commonwealth. Every step toward the suppression of the monster evil of alcoholism is cause for rejoicing.

A friend, a member of the Lutheran persuasion, in commenting on the action of our late Conference with reference to the lodge, said: "I am quite pleased with the action taken by the august body upon secret societies, as I have no use for them whatever, and never have had any use for them. The church is, in my opinion, fully able to do all the good that can ever come out of the best and 'noariest' of ancient orders. As for the evil that emanates from them, I fear the judgment day alone can reveal the enormity and full extent thereof."

The Zion Mennonite church, of Souderton, herewith expresses her appreciation and thanks for the following visitors, who were delegates and visitors at the General Conference in October: Rev. Jacob Krehbiel, of Clarence Centre; Rev. J. W. Regier, of Elbing, Kansas; Rev. Christian Krehbiel, of Halstead, Kansas; Rev. and Mrs. N. C. Hirschey, Mrs. Minerva Zepp, and Mr. and Mrs. Jacob W. Leatherman, of Wadsworth, Ohio; Mr. and Mrs. Samuel W. Gross, of Plainsteadville, Pa.; Rev. William Galle, of Moundridge, Kansas; Rev. M. S. Moyer, of Tipton, Missouri, who was accompanied by his brother, J. S. Moyer, of Centre Valley, Pa.; and Mr. Urish Binckley and daughter of LaSalle, N. Y. A few of these did however, does not keep the good man from preaching but as earnestly and praying just as fervently for the salvation of his hearers as if they were all millionaires and he was receiving a salary of $20,000 a year. In addition to preaching for nothing, he rings the church bell, sweeps out the sanctuary, provides the fuel necessary to warm the edifice and sincerely cries aloud, "Whoever will may come." Such earnestness as is shown by this Nebraska preacher and by the English clergyman who recently donned overalls and blouse and painted his church because the congregation could not afford to hire a painter, confounds the skeptics and pessimists, who declare that there is no vitality and no devotion in the religion of today and who insist that the preaching of the gospel has become a trade.—*Exchange.*

Notes from Noble, Iowa.

Fourteen new members and workers for the Lord's cause were added to the church by baptism and two by letters from other churches, on Sunday Nov. 12th. Communion of the Lord's Supper was served the same Sunday.

On Nov. 14th, the pastor Rev. P. P. Stuckey went to Aurora and Lexington, Nebraska on business and to visit the two churches in which he labored for several years with great success. Rev. Roulet of Pulaski, Iowa, will fill his pulpit during his absence. A new Mennonite church is nearly completed at Wayland, Iowa. Thus the Noble congregation will be divided into two congregations though served by one pastor.

Some Practical Thoughts in Brief.

BY W. S. GOTTSHALL.

Take time for meditation on spiritual things.

Lay aside habits that do not commend Christianity.

A Conference rule—I conferred not with flesh and blood.—Gal. 1, 16.

To keep the Golden Rule is sometimes too difficult a task for ministers of the Gospel.

If two persons are in a controversy the one that has the most sense is the first to yield.

Some people think they are fit for Heaven, but such a heaven as they are fit for need not awaken any one's ambition to get there.

The sins of the Old Testament saints are not recorded in the New Testament. Sins that are forgiven should not be mentioned again.

A lousy preacher is like a mess in a soup, it weighs the ship down and finally sinks it. Jealousy is a burden and an element of destruction to any one.

A really blessed person is not a sinless person, nor a person of riches, honor, wisdom, &c., but one whose transgression is forgiven, whose sins are covered, and whose iniquity is not imputed unto him.—Ps. 32: 1-2.

A principle of the Mennonites, which was practiced for centuries and compelled our fathers to seek a conntry of religious liberty, but which is now sometimes forgotten, is to recognize no authority in matters of religion but God. One is our Master and we are no more and no less than brethren.

A Preacher's Self-denying Example.

Rev. Mr. Hobson, the pastor of a church in Lyons, Nebraska, whose members are not overstocked with this world's goods, has been giving a lesson in well doing deserving of commendation. The little flock did not find it possible to pay him a salary for the pearls of wisdom that fall from his lips and the gleams of hope that radiate from him. This, however, does not keep the good man from preaching just as earnestly and praying just as fervently for the salvation of his hearers as if they were all millionaires and he was receiving a salary of $20,000 a year. In addition to preaching for nothing, he rings the church bell, sweeps out the sanctuary, provides the fuel necessary to warm the edifice and sincerely cries aloud, "Whoever will may come." Such earnestness as is shown by this Nebraska preacher and by the English clergyman who recently donned overalls and blouse and painted his church because the congregation could not afford to hire a painter, confounds the skeptics and pessimists, who declare that there is no vitality and no devotion in the religion of today and who insist that the preaching of the gospel has become a trade.—*Exchange.*

Missionary.

From our Missionfield.

Missionary John A. Funk writes encouragingly of his work among the Arapahoes at Cantonment, O. T.:

"At the time when I commenced work among the Arapahoes I soon found that there were nine baptized Indians in my district. The question then arose, whether these might not be induced to unite together and organize a church. I have ever since strived to influence them in this direction, but thus far with but little apparent success. It was well, however, that I offered them the opportunity to do so, thereby showing them that I had come to help them, which had a salutary effect upon them. And although I was thus far not successful in accomplishing the object which I had in view, I have not yet given up my work among them, and I never shall give it up until I see them return from the error of their way unto God. Two of them have already returned, and others seem not to be far off anymore. My heart's desire is that they might all return and become active Christians.

"In the course of time others have been won for the Lord, so that on October 28th, 1897, we, by the help of God, could organize the Zion Mennonite Church among the Arapahoes at Cantonment. The church at first numbered but six members, my wife and myself included. This indeed was but a small flock, but I was glad even for this small beginning. The little church has since grown, so that the number of the present membership is thirteen. Of these ten have been baptized by myself. Two had formerly been baptized, and I myself, constitute the thirteenth member. The following list contains the names of those who, beside myself, constitute the present membership: Philip Rabbit, John Wolf Chief, Joel Big Head, Matthew Spotted Wolf, Martin Blindy, Ella Stander, Laura Sage, Minnie Arrow, Lizzie Horse Back, Amy Nash, Lizzie Raven, Nettie Big Head. This little flock gives me much joy, irrespective of the fact, that my joy is frequently mingled with sorrow. We must not lose sight of the fact, that these young souls were brought out of heathendom, and that it sometimes seems as if they were not strong enough to withstand all the temptations with which they are beset. It is on this account, but natural, that the heart of the missionary is often filled with fear and anxiety in behalf of them, and at times is deeply wounded. But the good Lord has been and ever will be our helper, so that we have no cause to fear or complain. On the other hand we should be grateful for the privilege of being permitted to preach the Gospel of Salvation to the heathen.

"I believe that more effective work could be done if we had a chapel in which to hold our services. At present we hold them in a tent, which is not the most appropriate place for them. The Indians have long been waiting to have a chapel built for them. My object is not to burden the Mission Board with what may seem impossible for them to do, but I will merely state that it is my earnest desire, as well as the desire of the members of the church, that a chapel be built as soon as the circumstances will allow the Board to do so. The work among the older Indians goes better than before and I have many promising hopes for them for the future."

Missionary Petter writes of his work among the Cheyennes at Cantonment:

"The Cheyennes no longer reside in large camps as before. The object of the Government is to locate them on their allotted lands. This, however, has not been fully accomplished yet. It is only in individual cases that we find a family living by itself alone on their land. In general a few families, who are connected by family ties are living together, and thus, during the summer small groups of Indians are scattered over the country. During the winter a number of these groups then congregate together and thus camps of from 10 to 25 tents are formed. Hardly ever more than these. These camps are scattered along the North Canadian, the South Canadian and the Washita rivers, a distance of from 60 to 80 miles. The distance from the North Canadian to the South Canadian is, on an average 10 miles; and that from the South Canadian to the Washita about 16 miles. The Indians are thus scattered over an area of upwards of 1700 square miles. Amongst and by the side of them live the Arapahoes and the white settlers.

"A territory as large as the one occupied by our 2000 Cheyennes, contains in India 255,000 inhabitants. Were this the case here, one dozen missionaries would not be too many to do the work. But even as it is, with the Indians scattered over so vast a territory, we two or three missionaries are insufficient to do the work as it should be done. If we were to preach alternately every Sunday at all the different places where the Indians are, we would not be able to preach oftener than once in six weeks at any one place. Doing thorough and efficient camp-work would in this case be out of the question altogether. Could our mission before this have stationed missionaries at Watonga, Darlington, South Canadian, and at the Seger Colony, no other denomination would have entered our field. But the question always was, why appoint so many missionaries for so few Indians? While at the same time the condition of our treasury would have forbidden us to do so. The consequences are, that the Episcopalians, the Congregationalists, the Baptists and the Dutch Reformed have all come upon our field, have built stations, churches and parsonages, employing from one to six missionaries each. To us Mennonites are left the Cheyennes north-west of Watonga, to 30 miles south-west of Cantonment, and those along the Washita river from Shelly to Red Moon, about 50 miles.

"Services are now held every Sunday in the Government school at this place by the brethren Funk and Mosiman and myself, alternately. The services in the church had to be postponed several times on account of the absence of the Indians from home. Besides this, our mission work consists in regularly visiting the different family groups of our district, and in some way or another acquaint them with the truths as contained in the Gospel. Our district contains about 20 larger and smaller of these groups, which are scattered over a territory of nearly 240 square miles. What makes our work very difficult and which constitutes a great hindrance to its success, is the nomadic mode of life practiced by our Indians. They are constantly visiting from place to place, so that many of them are seldom found at home.

"Opportunities are, however, also offered to sow the Gospel seed at home. Many of them come after medicine. We then embrace the opportunity to speak earnest words to them about Christ and their soul's salvation. Frequently those who seem to be indifferent about this subject while they are in camp, open their hearts to the truth when they come after medicine. A small number profess to believe in Christ, but they are not yet willing to receive baptism. They defer an open profession for fear of their heathen friends. This is especially the case with one of them, who is a chief among his people.

"Two of our baptized Cheyennes have left us and gone to the States, where they have found homes in Christian families. Two others have strayed from the path of truth, but they have not forsaken our church services, and they realize their error. The rest are yet weak and need much care and attention. I have commenced printing the Gospel of Luke, which I have translated into the Cheyenne language. I also continue the work of arranging the language grammatically and compiling a Cheyenne Dictionary, which both will be of great service to future missionaries in the study of the language."

Deaconesses and Their Work.

BY SARAH C. SPRUNGER.

Read at the Ladies' Mission Festival at the General Conference, and translated* from the German for THE MENNONITE.

The work of Deaconesses is one of the noblest plants of Christianity. In no sphere of human activity does one find anything more noble than the self-denial of the sisters who undertake to alleviate the suffering of mankind, to comfort the sorrowing, and to extend to the poor a helping hand. In view of this the question arises in our mind again and again, why not more young ladies devote themselves to this noble work of love and glorious calling. It is a mistake to think of deaconess work as a modern invention. On the contrary it is a work based on Bible teaching and practiced in the early churches and in later centuries; in short it is as old as the Christian church. Not only did our Lord and Savior himself go about doing good and healing the sick, but he also gave his apostles, when he sent them forth, this specific commission,—"Heal the sick." Though not in the same sense as the apostles, yet indirectly, the deaconesses carry out this commission of the Lord in that through their ministration under God's blessing many a sick one is nursed into recovery and others are soothed and comforted.

Coming down from the time of the apostles we find deaconesses in the old evangelical churches and later in the Mennonite congregations. Yet in the twenties of the present century deaconesses were found in the Mennonite congregation in Amsterdam. Where are they to-day? With a certain feeling of sorrow and desire, we must acknowledge that in this matter the old country is far in advance of our otherwise so praiseworthy America. When one comes to speak of deaconess work the eye involuntarily turns toward Europe, and especially towards Kaiserswerth, where in the year 1833 in a little summerhouse of the Kaiserswerth parsonage its first Deaconess Institute was founded. And now there are in the different countries of Europe and Asia hundreds of such institutions. In Germany alone there are 8000 maiden ladies engaged in the service as Christian deaconesses.

Let us, however, not only consider the deaconess cause in a general way, but let us seek to become personally acquainted with it, take a look into the life and work of a deaconess in order to understand the nature of her requirements and her mission. For without a correct and faithful acquaintance with any cause one can have for it no genuine interest. We want to know this work not only in Germany; no, here in America too, and what is still better, right in our congregation.

Shall we ask then, what is the deaconess work? Theodore Schafer says,—It is the Christian nursing of the sick. That this is not only a useful and beneficent service, but one well pleasing to God, is evidenced by its blessed results. No professional attendant or lazaret helper, however well schooled, can take the place of the deaconess at the sick bed. There are, however, different aims in deaconess work. One writer says: The most lovely aim of female deaconry is congregational ministering. He calls this the crowning work of this office, and it is to this phase of the work that we wish to direct our attention.

The first congregational deaconess that we meet is Sister Phoebe, whom Paul commended to the church at Rome that they should receive her and assist her in whatsoever matter she might have need, saying, "she has been a succorer of many and of myself also." Paul had a thorn in the flesh and was, I doubt not, at times in need of nursing care. Thus like a dove of peace he sends her across the wide sea to Rome where she should bring relief and assistance to suffering ones, where like a gentle moonbeam she moves about among her beloved sick, laying the cooling hand on the fevered brow, and administering all the while words of comfort and encouragement.

For this important and holy work a preparatory education and training is necessary. As a farmer or merchant or laborer can not to-day leave his position and to-morrow take the part of an able and skillful teacher in an institution of learning or of a physician for suffering humanity or of a Gospel minister, no more is a young woman ready without the necessary preparation to enter upon the work of a deaconess. For such preparation the kindly inviting deaconess institutes to be found in our country afford abundant opportunity. No matter what degree of natural talent for the work a sister may possess, the education and information afforded by such institutions are absolutely indispensible for successful service. Who would want to entrust the dearest and best of life's treasures into unskilled and untrained hands. Surely, no one.

But many a sister, right in our congregations, may perhaps ask herself the question, Would I receive recognition in our congregations if I should prepare myself for the work? Would a field of work be open for me? Others again would be ready to give themselves to the work and would be naturally fitted for it, but lack the necessary means for preparatory training. What shall the congregation in which such a sister is found, say to it? Would it not be a blessed thing for the congregation to send the sister to some deaconess institute, defraying at least a part of the expenses which in no case amount to a large sum, and afterward reap the blessing and advantage of the sister's work? How often have we heard expressed the wish for the service of an own deaconess in the congregation, yea, the willingness to give liberally in return for such service.

*) No effort is made at literalness but a free thought translation—The Translator.

"Why, then, not look around? For assuredly there are yet in our congregations maidens capable for the work and so situated in life that they could devote themselves to it. Still let it not be forgotten, it is not such an easy matter." In this as in all other vocations in life there is much to be learned. A young woman may be full of fervent zeal and enthusiasm for the work, dream out a life course in this holy calling richly blest of God, and perhaps think of herself as already a qualified and full-fledged deaconess, needing only to go to some training school to obtain a few yet lacking points of information, but when she gets there, alas! how little had she dreamed of what she finds here to do, of what is expected of her, and of what all belongs to the beautiful and glorious work of the deaconess. And yet, it is all so necessary for her calling.

It is expected that a deaconess be able to do any kind of hand work connected with her office. She must be ready for the least and the greatest, not shrink from or be ashamed of the most menial nor make a failure in the most exalted service. When she enters a house of poverty she has no servant to hand to do the ridding up which is often more necessary than medicine. The thought that as a handmaid of the Lord she does whatever comes to her to His glory, must enable her to bear what is loathsome and endure hard work. A childlike buoyancy of spirit and a natural cheerfulness must be hers, especially so when she comes to minister to children.

She needs not only physical versatility, but also spiritual elasticity. How often it occurs that the deaconess is consulted as a spiritual advisor. In this way, especially in private cases, she is often afforded deep insight into the family life. In such cases she must be careful to strike the proper key so as to make the best of the confidence opened to her. Having found this key, the deaconess can do an immense amount of good. Hearts grown cold, that timidly evade the minister's admonitions, she may often lead back to the Lord. Between her and such a house there is knit in this way an intimate bond of spiritual fellowship, the blessing of which is felt in the whole congregation. The congregation deaconess is the counsellor of the Pastor and the church council. Under their direction she can seek out and inquire into cases of need and distress, seek to bring about their relief, look kindly after the neglected and the infirm, and nurse the sick. Especially on the spiritual side the deaconess often has better opportunity to work than the preacher, for it is often only through suffering and sickness that people are made receptive for the good. Even the socialistic laborer who fights shy of the preacher's black coat, doffs his hat in reverence before the plainly attired Sister, being won by the unassuming and self-sacrificing work of the deaconess. In places where no other girl would dare go alone, the deaconess in her distinctive attire is safe from all injury. For this reason the wearing of a distinctive dress is essential.

Having said this much of the work and mission of the deaconess, we turn to consider what is due to the deaconess from the congregation and in general from those who have the benefit of her service. They should treat her kindly, lovingly and with due regard for her wellbeing. They should be helpful to her and, as Paul says, assist her. Her directions should be implicitly followed. They should see to it that in times of hard and continued work with the sick she can have daily from one to two hours in the fresh air, and that she can have the necessary refreshment and nourishment between meals especially in cases of night service. If the mind is to be kept bright and cheerful the body must be properly cared for. Care must be exercised not to require too much of her, remembering that even a deaconess is not made of steel and iron.

Perhaps the question arises, may the deaconess not shrink back from any disease? No, however dangerous and unpleasant it may be. And yet be always glad, and contented and cheerful with it all? Oh yes, and if desired for the cheer and comfort of the suffering ones, minister at times with singing and music. The gift of singing is very important for the deaconess. Agnes Wilms Wildermuth says she has a number of pictures in her mind, of a deaconess in her various situations and circumstances. Of these pictures she would like to prepare a collection, upon the title page of which she would represent the deaconess as follows: Her feet in the mud and dust of menial labor, her hands at a harp, and her head in the sunlight of devotion and the knowledge of Christ. Underneath the picture she would write: "She can do all—work, play, and sing praises.

In view of all this work and these requirements of a deaconess, it may appear to many a one as unattainable; but "The love of Chsist constraineth us and it helps us to overcome all difficulties," must be the motto. And then the blessings to be seen on the bright side of this work outweigh the trials and difficulties which it has in common with every other beneficent work. Bishop Gobat speaks of his sisters who spent forty years in deaconess service, and thinks there was at least one soul saved every year through their work, and how glorious it must be in eternity when forty souls will arise and call us blessed for having in this world been instrumental in bringing them to the light. There will be forty glittering jewels in their crowns.

When a Christian woman has chosen this calling she is well provided for life. She need have no further anxiety as to a sphere of labor: she has the richest, the loveliest, and most thankful that one can think of. She need not envy the mother lovingly caring for her loved ones, for she herself will have no lack of children to care for. For love she will not need to look around, for hers will be a rich share of grateful love. She is not lonesome, for the deaconess always has friends gathering around her, and her daily intercourse with minister and physician provide her mental stimulus and instruction. And when finally her life's evening draws near, what a light from the blessed eternity will then envelop her love-crowned head and light her home to eternal rest. That the Lord may bless this work and cause it to prosper also among our congregations, is the wish and prayer of your fellow-laborer in the Lord.

Berne, Ind.

Sufficient Unto The Day.

BY COUNT A. BERNSTORFF.

An English writer once said, "Here is a matter-of fact religion for a matter-of-fact people." There can be no doubt that Christianity is a practical religion. It ought to be able to claim, and it does, the attention of the men of business as well as that of every other profession. But in saying this we must beware of two mistakes:

The first is the rationalistic view, widely spread at the beginning of this century, that Christianity is nothing more than a new system of morality. Even at the present day we hear unbelievers gladly acknowledgeing that Christain ethics surpass those of all other religions. But it is nevertheless a great mistake: Christian morality, though it certainly is the highest and best that was ever known on earth, cannot be rightly understood in that way. When the rationalist preachers inculcated morality from their pulpits, the churches grew more and more empty. Men felt, and very justly felt, that claims were made upon them which they were unable to fulfill.

The great error of this view is that good fruits are wanted when the root and the stem of the tree are bad.

The second mistake is a very modern one:

Christianity is used as a means to amend the outward circumstances of society. Christian socialism is coming forward in many lands, and says: Let us improve the outward life of the people, and we shall find them more ready to listen to the message of the Gospel. But here, too, the error lies in the fact that the reform is to come from outside, and not from the heart.

The apostles lived in times far worse than our own, but they did not try to abolish slavery, they did not preach revolution; nor did they try to reform the Roman Empire. The Gospel addresses itself to the hearts of men. When the root of a man is changed, the fruit he produces will be changed as well. It would be heaven on earth if all men were living Christian lives: there would be no wars, no crimes, no oppression of the poor.

But we are not to wait till this state of things becomes general. Let each one of us begin practically. The words of our Lord at the head of this article show us how to do it in an important question of our life. The lesson seems so simple and yet is so hard to learn. Why are we to think only of the evil of the present day—why not care for the morrow? It is because we are to leave our life in the hands of Him who made it, and who is willing to keep and direct it for us.

Even the philosopher can tell us that it is absolutely of no use to worry about the future, as it only hinders us from paying our whole attention to the duties of the moment. But if Jesus relieves his people from the cares of the morrow it is a very different thing indeed. He does not ask them to submit to an unchangeable fate, but to trust a loving Father. He will not take from us the evil of the day. We must take from God's hand what he sends us, be it good or what one calls bad. We must be ready to do God's will at any moment. The punishment for sin is not taken away from this world yet—also Christians must work hard; some more, others less, but also the latter are subject to sufferings.

We must give our undivided attention to the duties of the moment, be they duties which we have towards God, or such as we call duties towards our fellow-creatures, which in reality are also duties given us by God. But this evil is sufficient to us. If we take more upon us, if we fret and worry about things that may come, we sin against God. And there is really no reason to do so.

Fellow Christian, look at your past life, and if you do not see the hand of God in it, ask Him to open your eyes. There is nothing so apt to increase our faith and to help us onward in our inward life as when we see the wonderful guidance of God, even in the smallest details of our life. Just these things, which men call accidents, these small circumstances which are independent of our own will and planning, are His wonderful doing. Certainly if we want to see this, we must be men who live in obedience to God's Word and Spirit. The more exactly we live in accordance with God's will, the more happy and useful our life will be.

When our eyes are open to the leading of God's Spirit and our hearts are prepared to follow that leading we shall be led as safely as the people of Israel were by the pillar of cloud by day and of fire by night. And we shall then see, too, that God makes all our things much better than we should have made them, if it had been in our power to shape them.

God wants us to care for the interests of His Kingdom—but He will take the care of our life into His hands. Is there any use then for caring for the morrow? And is this not practical Christianity indeed for everyday life?—*Faithful Witness.*

I Will Give You Rest.

I know one of God's little ones, who, when the thorns have pierced keenly, has been enabled to look up smilingly into the Father's face, and say in the assurance of faith and in a thankful spirit, "Lord, what great joy hast Thou in store for me now?" Or, if unappreciated or reproached without a cause, she would say, "What honor art Thou about to bestow upon me now, Lord?" and Satan, seeing the joy and victory of faith over trials, would slink away for a season defeated. Sometimes she has known what would have been sorrow had there not been a consciousness that what the Master was permitting her to pass through was as necessary to her as the tightening of harpstrings, that must be done before the Master's hand can produce the song of comfort, note of warning, or plaintive cry of the distress of perishing humanity. God has never failed her. The blessings given after such seasons have usually been some form of spiritual fruit-bearing, but always something special that more than doubly compensated.—Selected.

Making Investments for the Lord.

A missionary exchange makes the following striking comparison on this point:

"What should we call a soldier, who, when the hour of danger came, and he was called to the front to take his part in the conflict, deliberately declined to incur the risks of his profession, and sought 'security' by leaving the field? What should we say of a missionary who refused to take up his appointment because it involved some measure of physical risk, and notwithstanding his profession, chose the 'security' of a home parsonage? What should we think of a Christian who, having money to invest and the opportunity of doing so in a manner which would help spread the Gospel and extend Christ's Kingdom on earth, chose, notwithstanding his profession, to invest it in a railway because the 'security' was better? What would God say of such a choice?"

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QUAKERTOWN, PA., DECEMBER, 1899.

One of the most powerful instruments of evil in our days is the Sunday newspaper. Any professing Christian who in any way patronizes a Sunday newspaper is guilty of a traitorous act in that he gives aid and comfort to an enemy. Buying and reading such a paper is putting one's self deliberately in front of the enemy's guns. To advertise in its columns is to help pay his deadly ammunition. To write even a religious article for it is to put a little sugar into the poisoned cup thus making it the more deceptive, and therefore the more dangerous. In this connection it is in point to quote the example of a man like John Wanamaker who never has advertised and says he never will advertise in a Sunday newspaper.

One of the fairest, ablest, most impartial discussions on baptism doubtless ever written is the modest little "Letters on Baptism" by the Rev. Edmund B. Fairfield, D. D. The book appeared six years ago, but it can never be out of date. The writer was a Baptist, and he had been "requested by a Baptist publishing house to prepare a book in defense of Baptist views." His candid inquiry into the subject, though naturally prejudiced in favor of immersion as the only Biblical mode, resulted in this certain conclusion, to quote his own positive words, "Immersion was not the only baptism." We recommend everybody concerned about the subject of baptism to read this excellent work. It is published by the Congregational Sunday School Publishing Society, Boston and Chicago.—A.

In celebration of the coming Christmastide, there will undoubtedly be presented in many churches of the land, a good deal of "dumb show and noise" in honor of Santa Claus, and nondescript buffoonery will desecrate many an altar erected primarily to glorify God. Many churches that are conscientious enough to bar out church fairs and suppers will nevertheless let down the bars and give the vulgar old interloper a jolly good time, offering Christ, in the meantime, a back seat; Consistency is a jewel then for which to pray and fast. Legends have no place in Christ's temple, which he has chosen to be his dwelling-place, and which has been consecrated to him. We have heard of a story to the effect that a Sunday-school boy was once asked who was born on Christmas day, and that he promptly replied, "Santa Claus." Poor boy! He needed a prolonged period of probation to unlearn what had been so zealously bred into his mind by reckless teachers and unhallowed custom. Children know too little about the Prince of Peace to fritter away in such a fashion the Christmas time with the rare opportunity it affords to make old and young more familiar with the "old, old story ever new."—A.

Is Religion a Sentiment?

How many people take their religion real seriously? This is the question that suggested itself when recently the remark was made to me by a young brother in the ministry, "To most people religion is a sentiment." "Young man, get religion" used to be stock advice given by sober old religious professors; and at this recommendation, it is feared, too many young folks were sent courting a peculiar sensation or series of sensations on the anxious bench, which when it came, was to be identified with religion—and they "got religion." It was exalted to the rank of a half-supernatural experience, and it too often left no impress upon the life. Getting religion was thus switched off into the region of the sentimental. And there it stayed.

Banish the word religion from our vocabulary. It is extremely misleading. Substitute the word Christianity, which consists of faith and consecration. Then teach men that if they believe God's record of their salvation and reconciliation to Him through Christ, they are children of God and owe obedience to their Father in their daily life. Impress it upon them that a live faith becomes intensely practical, doing, suffering, denying—whatever becomes necessary in carrying on the special work God gives each child to pursue after his conversion. Christianity is not a dissipating emotion, but a cool yet earnest attention to duty. It is work, not play. It is an essential, not an extra. It is first, not last. —A.

Certain Facts about Lodges.

In attacking what we think is an evil, let us limit ourselves to facts, and not be tempted by suspicion, mere prejudice or hearsay to challenge to battle. If an institution is wrong, God will show it up in its proper colors. He makes evil betray itself.

Here are certain facts about lodges gleaned from a lodge paper published by a certain lodge.

On one page is an advertisement of a "New Burlesque Ritual entitled Sublime Order of the Knights of the Zoroaster. An up-to-date ritual for the use of all lodges, camps, etc., for public enertainments." It is entitled "The Wild Ass," and accompanying it is a small cut showing the figure of something that looks like a toy ass mounted on a wheel; and seated on the ass is a fat man blind-folded, and making a pitifully wry face in trying to keep his seat. It is stated in connection that 600 copies of the rite have been sold.

On another page is a letter by a lodge-member whose baby Ruth had died. The letter acknowledges a wreath sent by the lodge to grace the funeral obsequies. He closes by trusting that "we will all meet our loved ones in the Great Assembly above." What a miserable, cheap travesty of the Biblical heaven!

But there is variety before us, and now and then something of a blaspheming variety. The paper gives an address delivered at a lodge entertainment, eulogizing the particular lodge in question, and in it occurs this daring phrase: "that great order founded by the author of the Golden Rule."

Dear reader, think of such a smirching dishonor paid to the Lord of Glory, who founded no order, but a Church big enough for all classes, rich and poor, admitting into its fold all who profess a simple faith in Christ, without requiring a code of secrets to be memorized, thus encouraging narrow sectarianism, and practising respect of persons. It takes marvelous audacity to call the Author of the Golden Rule the founder of a lodge. Could a *Christian* do such a thing?

General Conference Boards.

For convenient reference we give here the membership and organization of the three principal boards of the General Conference.

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God with Us.

A Christmas Meditation.

BY H. CLAY TRUMBULL.

It was declared hy a Prophet of old, as an encouragement to the people of God, that a child should be born into the world who should be called "Immanuel," or "God with us." When the holy child, who was called "Jesus," or "Saviour," had been born in the manger in Bethlehem, with his advent heralded by the angel of the Lord and the heavenly host, it was declared by the Evangelist that his coming was a fulfilment of the ancient prophecy. So, on the testimony of the Prophet and of the Evangelist, of the seer and of the historian, Jesus, the Saviour, is Immanuel, God with us; and he is to be recognized in this light as the manifestion of God to men.

In our thoughts of Jesus, especially on the anniversary of his birth into the world, we are liable to think of him only as he appeared in himself in the years of his earthly stay among men, or of himself as he lives eternally as our loving Saviour, and to forget or to undervalue the truth of truths concerning him, that he is the manifestation of God to us, and that he is the expression of God's love for us. Let us have a care lest our thoughts of Jesus should obscure our consciousness of God with us, instead of making it more clear.

Jesus did not *win* for us the love of God, as he came to earth, the Son of man among the sons of men; but he *disclosed* that love "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "God commendeth his own love towards us, in that, while we were yet sinners, Christ died for us."

God longed to have us know how he loved us, and when he had tried one means after another he incarnated himself, and sent Immanuel, Jesus, as "the image of the visible God," "the effulgence of his glory, and the very image of his substance." Therefore it was that Jesus could say to his disciples, "He that hath seen me hath seen the Father," for "I am in the Father, and the Father in me." It was the mission of Jesus to disclose to men God's love, and to lead men to recognize and to rest in that love. "Have faith in God," he said; and he was grieved when men doubted God's love, or failed to perceive its reach and fulness.

The life of Jesus, from childhood to maturity, in all the weakness and temptations and joys and sorrows of humanity, even to the final outpouring of his life for sinners, was an exhibit of God-likeness in humanity. All his teachings were of God, and from God; and the sacrifice of himself for ungrateful and guilty men was proof of the God-love that would do all this to save the lost. When we look at Jesus we should see God in him; and we should be drawn to God by his expression of that love. It is in emphasis of this truth that Jesus says, "No man can come to me except the Father which sent me draw him." "Every one that hath heard from the father, and hath learned, cometh nnto me."

When the Christmas season comes to us anew, it ought to reveal to us afresh the wonderful love of God; not alone the wonderful love of Him who manifested God to us, but the wonderful love of God which was thus manifested. God's love is always the same. It was from the beginning. It shall be to the evercoming, never-coming, end. But the peculiar expression of that love, in the incarnation at Bethlehem, is fittingly recognized as a central point in the history of the universe; and every anniversary of that event should be an occasion of our new rejoicing in the truth that Jesus of Bethlehem is Immannel,—God with us.

"All the year long the moon gives light,
And makes a silver day of night;
But once a year
She seems more near;—
Shows every night her steadfast face,
And fills the sky with tranquil grace.
'Tis hard to tell when day is done,
For day and night flow into one.

"So heaven shines downward all the while,
And lights us with its constant smile;
But once a year
It draws more near;
Wide open stands the shining door,
With gleams of light unseen before;
And all across flash glimpses fleet
Of upper joys and radiant feet.

"'Tis ever so since love broke through,
And down the widening spaces flew;—
That blessed year.
Our Lord came near;—
For him swung back the starry bound;
Deepened far up the great profound;
All heaven swept outward at his birth,
And naught was narrow hut the earth!

"Now evermore he stands and waits
Some lifting of these lower gates;
But once a year
He waits more near;—
Shall the blest door be thrown so wide.
And only we the entrance hide?
Unbar all hearts; make room within,
And let the holy Christmas in!"

Luther's Ninety-five Theses.

BY FREDERIC YEAKEL.

The festival of All Saints was a very important event of the church year for Wittemberg, Germany, during the time of Luther. The cathedral held many richly ornamented and priceless relics of the saints which were brought forth and exhibited upon the occasion of this festival amid great rejoicings, gorgeous processions and the gathering of multitudes of pilgrims who came from far and near to do homage, to confess and to secure to themselves the indulgences that were granted at Wittemberg on All Saints Day.

On the 31st of October, 1517, at noon on the day preceeding the festival, Luther, who was soon to become a reformer whose equal the world had never seen, walked boldly up to the church door and nailed thereon his since famous 95 theses against the doctrine of Indulgences.

These theses were a series of propositions by which Luther hoped to set forth the clear and precise *truth* in regard to repentance and the forgiveness of sins, dwelling upon the true nature of the former and God's express conditions for the latter.

The conditions existing in the church at that period must have been an abomination to the Lord. On the one hand were a laity, for the greater part densely ignorant and wrapt in gross superstitions devout worshippers indeed, but oppressed, blinded and bigoted. Over and above the multitude were pope and priest, both imbued with a spirit of gross worldliness and crafty commercialism. The Pope, Leo X, in order to maintain a brilliant and expensive court of scientists, literary men, noblemen and courtiers, also to indulge his fastidious tastes for the arts, pleasures and luxuries of kings, found a very effective measure to gather the means at the suggestion of a cousin, in the granting of a general Indulgence, under the pretext of gathering funds for the building of a magnificient cathedral to St. Peter in Rome. Among the priests that were regularly commissioned by the pope to dispose of these Indulgences was a man by the name of Tetzel. An Indulgence was nothing more nor less than a certificate, setting forth that for a stated sum certain sins were absolved, a soul released from purgatory or eternal salvation vouch-safed to him who purchased it. Listen to what an historian writes of Tetzel and his infamous methods ("Read D'Aubigne.")

"It would have been difficult to find in all the convents of Germany a man better qualified than Tetzel for the business with which he was charged. To the theology of the monk, to the zeal and spirit of an inquisitor, he united the greatest effrontery, and the circumstance that most especially facilitated his task was his skill in inventing those extravagant stories by which people's minds are captivated. To him all means were good that filled his chest. Raising his voice and displaying the eloquence of a montebank he offered his indulgences to all comers and knew better than any tradesman how to extol his wares.

"Indulgences," said he, "are the most precious and noblest of God's gifts." "This cross," (pointing to his red cross of office) has all the efficacy of the very cross of Christ." "Come and I will give you letters, all properly sealed, by which even the sins you intend to commit may be pardoned." "I would not change my privilege for those of St. Peter in heaven, for I have saved more souls by my Indulgence than the apostle by his sermons." "There can be no sin so great that my indulgence cannot remit." "But more than this," said he, "indulgences avail not only for the living hut also for the dead; at the very instant the money rattles at the bottom of the chest the soul escapes from purgatory and flies liberated to heaven." Is it a matter for wonder, my friends, that God prepared a Luther to put an end to such a travesty upon his divine plans for the redemption of man? How could a man with the honesty, the erudition, the courage and the godliness of Luther do otherwise than protest against such flagrant abuses heaped upon the means of grace, and through the very institution that was to administer and perpetuate them.

When therefore, the time was ripe, God vindicated himself in his own peculiar way, hut through the human agency of a Luther, who touched a brand to a veritable powder magazine when he published those 95 theses. Let me quote hut six of them in passing.

The 1st. When our Lord and Master says *repent*, he means that the whole life of believers upon earth should be a constant and perpetual repentance.

The 52nd. To hope to be saved by indulgences is a lying and an empty hope, although even the commissary of indulgences, nay farther, the pope himself, should pledge their lives to guarantee it.

The 55th. If the indulgence, which is a lesser matter, be celebrated with the ringing of a bell, with pomp and ceremony, much *more* should we honor and celebrate the Gospel which is a *greater thing*, with a hundred bells, and with a hundred pomps and ceremonies.

The 92nd. Would that we were quit of all these preachers who say, Peace, Peace, and there is no peace.

The 94th. We should exhort Christians to diligence in following Christ, their head, through crosses, death and hell.

The 95th. For it is better to enter into the kingdom of heaven through much tribulation, than to secure a carnal security by the consolations of a false peace.

Such was the commencement of the work. The germs of the Reformation were contained in these propositions of Luther's. The abuse of Indulgences was attacked therein, and this was their most striking feature, but beneath these attacks was a principle that, although attracting the attention of the multitude to a less degree, was one day to overthrow the *edifice* of *popery*. The evangelical doctrine of a free and gratuitous remission of sins was there publicly professed.

In our day, too, we have largely forgotten this main doctrine of *justification by faith*, although in a sense opposed to that of our fathers, "In the time of Luther," observes a writer, "the remission of sins cost *money at least*, but in our day each man supplies himself gratis." There is great similarity in these two errors. There is perhaps more forgetfulness of God in our century than in the 16th. The principle of justification by grace of God, which brought the church out of so much darkness in the time of the Reformation can alone renew our day and generation, put an end to doubts and wavering, destroy the selfishness that preys upon it, establish righteousness and morality among the nations, and, in short reunite the world with God from whom it has been severed.

But if the theses of Luther were strong by reason of the strength of the truth they proclaimed, they were not the less so by the faith of their champion. He had boldly drawn the sword of the Word in reliance on the power of truth. He felt that by leaning on God's promises, which none understood bethan he, he could afford to *risk* something, as we say. "Let him who desires to begin a good work," said Luther in speaking of his bold attack, "undertake it with confidence in the goodness of his cause, and not, which God forbid! expect the support and consolation of the world. Moreover let him have no fear of man, or of the whole world for these words never lie. *'It is good to trust in the Lord, and assuredly he that trusteth in the Lord shall never be confounded.'* But let him that will not and cannot risk something with the confidence of God take heed how he undertake anything."

The publishing of the 95 theses was the opening gun of the Reformation; soon the battle waxed fast and furious. It continued for years, until Luther and his staunch adherents triumphed and God's truth had been dug from the deep, dark well of popery, superstition and tyranny and had replaced the lamp of life upon the mountain heights of light and liberty where the humblest man or child may see and share the blessings of the Church of Christ on earth, looking to a more perfect and an eternal life hereafter.

Denver, Col.

The Christian Soldier of Crefeld.

I was in an old library. Thousands of rare and costly books were all about me, and the antiquarian was speaking. In an old pamphlet beneath the name of the author, Johann Naas, I read in German verse,

"So few are saved! It grieves me sore
That souls resist thy loving power."

The entire poem was beautiful. The burden of souls unsaved had inspired every line.

"Let me tell you about him," said the antiquarian. And then, surrounded by books all in keeping with the story, he told me of Johann Naas, who preached the Gospel to the people of Germantown, Pa., over a hundred and fifty years ago. In those troublous times his life was an eventful one, and now the faded parchment before me, well authenticated, though unpublished, is its only record.

Johann Naas and Jacob Preiss were traveling together, preaching first in Crefeld, then in Marienberg. It was at the time when the caprice of Frederick William for a regiment composed of giants had obtained world-wide renown. No expense of money, fraud, or intrigue was spared to obtain gigantic men. Johann Naas was a veritable Saul, standing head and shoulders above his fellows. The king's officers asked him to become a soldier. This he firmly refused to do, as he advocated peace principles. They proceeded to torture him, but without any effect. At last they took him before the king.

"Sire," said the captain, "this man absolutely refuses to enlist in thy service. We have brought him to thee to dispose of according to the will of your Majesty."

The king scrutinized the prisoner very closely. Then addressed him, said,

"You would make me a very desirable soldier. Tell me, why will you not enlist?"

"Craving forgiveness of your Majesty," was the reply, "I have long ago placed my name npon the noblest and best of enrollments, and I would not—indeed, could not—become a traitor to Him. Therefore I cannot enter thy service."

"To whom do you belong? Who is your captain?" queried the astonished king.

"My captain," said he, with a quick, dramatic gesture, "is the great Prince Immanuel, our Lord Jesus Christ. I have espoused his cause, and, your Majesty, I cannot, and will not, forsake Him."

"Neither will I that you shall forsake Him," answered the king. And, handing him a slight token for his fidelity, he dismissed him. Then, in the quaint language of the narrator, "Johann Naas was exceedingly glad, and preached mightily in those parts."

But sore trouble and tribulation were his lot. The persecution became more bitter, and at last he made his way to Surhursterveen, in West Friesland, Holland, and finally set sail for America. And we are told that he settled in Germantown, Pa., May 12th, 1741. I turned to the old manuscript again, and read the burden of his heart's desire there:

"I would count all things but dross;
Souls of men are lost forever,
Knowing naught of thee, our Saviour;
Help me lead some to the Cross!"

The Abuse of Scholarship.

One who was himself a great scholar as well as a very capable critic, wrote thus. His words apply to the state of an unregenerate heart:—

"Scholarship sometimes renders men proud, self-sufficient, jealous. It is apt to destroy plain common sense and clearness of vision. It propagates intellectual subtleties and its own artificial taste. It has poisoned entire literary epochs by its boastful assumption of superiority and its conceited exclusiveness. It creates false standards for men, and, employing the delusive name of culture, it estimates a quantity of some particular kind of information at a higher value than the old mysterious power of the heart."

For the Sunday School.

Gist of the Sunday School Lessons for December.

BY J. C. WEHL.

Dec. 3.—Keeping the Sabbath. Neh. 13: 15–22.

Nehemiah was truly a Christian patriot. Through his fidelity to his people and to his God the Jewish nation is again on the way to prosperity. A magnificent temple reposes securely in a prosperous city, surrounded by towering walls whose massive gates protect against all intrusion of the enemy. The worship of God and the study of His law is in daily progress; but Nehemiah, the consecrated leader, knows that the people are still not all serving God "in spirit and in truth." Many irregularities had crept into the worship. Open violation and profanation of the Sabbath was of common occurrence. Sabbath observance, with many other reformations, was brought about through this man's holy zeal.

1. The power and influence of the consecrated worker is practically unlimited. God knows how to prosper the efforts of the faithful heart.

2. It is the Christian's duty to use all his influence to make others show respect to the laws of God.

3. The Fourth Commandment is one of the greatest blessings that God has visited on man. In the Sabbath's peaceful quiet, when all the noise and excitement of business activity are stilled, the soul in quiet communion with God finds that sweet "peace which passeth understanding."

4. It is a privilege, a *duty*, on the Lord's day to abstain from all business activity and give one's whole attention to the worship of God.

5. God will protect and sustain his child in all the duties that are required of him.

6. No true prosperity can attend unless *all* of God's commandments are honored.

Dec. 10.—Lessons in Giving. Mal. 1: 6–11; 3: 8–12.

Giving has ever been one of the great characteristics of God. With most lavish hand the bounties of nature have ever been poured into the lap of sinful men. When man's own selfishness had made him so utterly bad that he must soon perish of his own corruption the richest treasures of heaven were freely given to win man—sinful man—back to a happy life in God through Christ Jesus. God ever freely gives, therefore:

1. The child of God can do no less than to give freely in return, of heart, of time, of talent, of all that God has so freely provided.

2. True love will ever worship at the shrine of its affection; therefore, the child of God can not allow the fire of devotion to die upon the altars of prayer and praise.

3. True Christian manhood can do no less than give nature's best gifts into God's treasury.

4. The Christian who retains for his own what God has required at his hand can not abide under the shadow of God's prospering hand.

5. The faithful servant does not expect to be paid, in dollars and cents, for everything he does in the Master's service.

6. Heaven will ever prosper the open heart, the liberal hand, the faithful servant.

Dec. 17.—Fruits of Right and Wrong-Doing. Mal. 3: 13—4: 6.

A lesson for the young from which the old may still glean sheaves of golden grain. In the Holy Scriptures we have the richest abundance of proof to show that upon the seed time of life depends the harvest of eternity. In nature all around us is provided material in richest abundance to illustrate this truth.

1. Life is the seed-time, its opportunities the field, and it's results the harvest.

2. Every individual is held responsible to God for his own life's harvest.

3. God's law is given to guide us in the preparation of the soil and in the selection of the seed.

4. The wearying toil attendant upon seed-time is much lightened and the prospect of anticipated harvest much brightened if the toilers work in intimate companionship—"speak often one to the other."

5. To love God and live true to one's opportunities means to become one of the jewels in His kingdom.

6. A great harvest day will surely come in which all those who now reject the many offers of God's mercy will be harvested only to be consumed in the awful gloom of their own bitterness.

Dec. 24.—Christ's Coming Foretold. Isa. 9: 2–7.

The holy prophet, in a vision, is permitted to annihilate seven centuries and behold the darkness that shrouds the whole human race, and especially his own beloved nation, in impenetrable gloom. He anxiously looks for a single ray of light and, behold, in the horizon a star appears shining in dazzling splendor. Before this living light—the Bethlehem star—the shadows are soon made to flee, and the prophet in visions of rapture beholds the expanding, everlasting kingdom of our Lord and of his Christ.

1. No human agency can be found that can light up the awful gloom of human corruption and human sin.

2. No darkness is so great that the light of God's love can not penetrate and cause the shadows to flee.

3. The darkest hour in the sinner's life is just before the rays of Christ's love penetrate the gloom of condemnation to let in the sunshine of forgiving love.

4. Jesus has the power to bring sunshine and beauty and usefulness into every soul no matter how deeply that soul may be steeped in sin.

5. Christ is not only able but he is willing, yea earnestly yearning, to bring brightness, and joy, and peace, into every human life, into every home, into every community, into every nation.—"Jesus, the Light of the World."

Goshen, Ind.

Sunday School Notes.

All those who regularly attend teachers' meetings, and acquire a clear idea of the lesson teachings, ought to be available at any time as supplements to the teaching force.

Just now we ought to have some good practical talks in our Sunday-school classes. How can we avoid them when the lesson titles are trumpet-peals like these: "Keeping the Sabbath," "Lessons in Giving," "Fruits of Right and Wrong Doing?"

The Sunday-school of the First Reformed church of New Bunswick, N. J., recently celebrated the 100th anniversary of its organization. Only one Sunday-school in New Jersey was started before this. That first school was organized by Mrs. Sarah Colt, in 1794.

Teachers and superintendents should have the review at the end of the quarter in mind in their teaching week by week. Have a clear idea yourself of what you expect your pupils to *know* at the time of the review and then there will be less likelihood of a lack of interest in that exercise.

It may be well to have a certain day of the year designated for temperance teaching. The last Sunday in November is coming to be observed as Temperance Sunday by many schools in England and America. The instruction on any particular subject, especially such an important one as temperance, is should however not be relegated to simply one or more special days, but should be enforced whenever the incidents or thoughts of the lesson give point to the application. It is this incidental teaching that is the most effective, after all.

Every now and then there comes a call from one or another part of the great Sunday-school world, for something else in the way of a lesson series differing from the International system. But this system is so well intrenched that it would be hard to dislodge; and in our humble opinion it is so nearly perfect, considered from all sides of the great teaching problem, that it would be difficult to find a better one for all around work in Bible study. The American Baptist Publication Society in response to a resolution of the Cleveland Baptist Association, says: "The Society has given careful consideration to the subject and has spent money freely to awaken interest in and to maintain an 'Inductive Series,' but Baptist schools do not seem disposed to change from existing methods as applied to the International Series."

See here, Sunday-school teachers, would you like something new for one Sunday. Read this: The editors of this paper propose to prepare and have printed a list of five questions which we desire to send to every superintendent or teacher who is willing to use them according to our direction on review Sunday, December 31st. The directions are simply these: The questions will be printed on slips of paper with blank spaces for the answers. These slips shall be given to the pupils in their classes (any classes above the Primary Department) who shall then, without referring to either Bible or lesson helps and without consultation, write their answers to the questions in the blank spaces. The papers are then collected and, after making such note of them as the teacher or superintendent may desire, sent to the editor. This is in the nature of an experiment which we believe will prove very interesting to all who will participate and the more numerous the participants the better our object will be served. Write your request on a postal card stating how many slips you will need. Address the card to A. S. Shelly, Bally, Pa. Let teachers and superintendent consult before writing so as to avoid duplicate applications for the same class. Applications should be sent in by Dec. 15.

A Plea for More Religious Thinking.

So long as the idea prevails that it is dangerous for brethren to differ from each other in opinion there is no encouragement to individual thinking, for the exercise of our individual judgments, in an honest effort to know the truth for ourselves on every subject that comes before us, is certain to result in differences of opinion. It soon comes to be, therefore, that thinking for oneself is regarded as a dangerous experiment, and we begin to look around for the most commonly accepted view, and we take that second-hand. There are of course, many things that most of us are compelled to accept second-hand, because only a few specialists have entered these fields of investigation and are competent to express an opinion upon them. But as soon as the facts they furnish us come within our possession we are to exercise our individual judgment as to the bearing upon the particular question in hand, and he who does not do this is doing grave injustice to his own moral and intellectual nature. In the Roman Catholic church all questions are settled by the *hierarchy*, and the people are saved the trouble of thinking for themselves, but the result of it we all know. The distinction between Roman Catholicism and Protestantism has been and is the greater freedom of thought which the latter inculcates; but all Protestants do not act consistently with this distinction.

We have long been of the opinion that there is more intellectual than physical laziness. There is a constitutional indisposition to mental exertion as well as an inherent reluctance in expending physical energy, and it, perhaps, is more widespread than the latter.

In the same article referred to above the writer asks, and we think with great reason, "Is not perchance this the very reason why so much coldness and difference exist in the church to-day, because so many of us pretend to believe a great deal more than we really do? We pretend to believe every particle of every Protestant creed and every proposition of every orthodox work on theology. We are not willfully nor consciously hypocrities in doing this. We ourselves believe that we believe them all, simply because we imagine that not to disbelieve is the same as to believe. After all, is not this all that the complacent orthodoxy of the multitude amounts to? They do not disbelieve! But neither do they belive with anything like positive faith, a real personal conviction, even some of the simplest and most vital truths of the religion they profess. If they did, they could not be the self-satisfied creatures they are, the cold, disinterested men and women we find in our churches by thousands. No wonder their professions have so little relation to their lives and their Christianity to their characters. What we do not disbelieve does not effect us, but what we believe does. I had rather have them disbelieve a great deal they profess if they would also honestly believe a very little."

That these sentences strike at a widespread evil among professed Christians, we can not for a moment doubt. There is a lack of *reality* in our religious profession that is the chief hindrance to the spread of the Gospel. Let us have more thinking—real, personal, hand-to-hand intellectual encounters with the problems that confront us, and we will probably profess less, believe more, and believe a great deal better.—*Christian Evangelist.*

For the Young People.

Thoughts on C. E. Prayer Meeting Topics.

BY A. S. SHELLY.

Dec. 3.—Until He Come.—1 Cor. 11: 23–28.

He will come. He himself said so. "I will come again and receive you unto myself." He is absent now. It is as when a man, sojourning in another country, Mark 13: 34 (R. V.). Yet during the time of his absence he is in constant communion with his disciples. In living communion with our absent Lord! Yes that is just it, and that he wants us to realize. "Lo I am with you alway." "Behold I stand at the door and knock: if any man hear my voice and open the door I will come in to him and sup with him and he with me." We have communion with him in faith. As Peter says, though now we see him not (not physically), yet believing (seeing by faith), we rejoice greatly with joy unspeakable and full of glory. To the end of this communion he has given us various means of grace. In prayer we speak with him and with the Father through him, in his word he speaks to us, and in the sacraments his blessed work of our salvation is brought vividly to our mind for us to lay hold of it by faith, yea, for us to take our place there with him, die with him, be buried with him, and rise with him to a newness of life—the life more abundant in the Holy Spirit. By the ministry of the Spirit we feed upon him, the bread of life, till he, who is our life, shall appear. Then we know we shall be like him for we shall see him as he is. Till he come! Blessed thought!

Dec. 10.—The Indwelling Presence.—Col. 1: 21-29: Gal. 2: 20.

Paul speaks in our passage to the Colossians of a mystery. A mystery is something hid from one's comprehension. The word hiding implies a purposed concealment. This idea is borne out by the Savior's words when he thanks the father for having "hid these things from the wise and prudent." Isaiah says, "Verily thou art a God that hidest thyself, O God of Israel, the Savior." But the Bible gives us abundant proof that God does not want to be hid from any soul. The reason that he is hid lies in the depravity of human nature. God is a Spirit. His divine essence, his attributes, and his manifestations are spiritual and must be spiritually discerned which is an impossibility for the carnal mind. Darkness cannot apprehend the light. But when God in Christ comes to the soul lost in darkness and sin, and the soul receives him then it is given the power, the right, the nature, of a child of God. Then I begin to discern—the mystery is made manifest. Christ in me, the hope of glory. This is the mystery and also the power of resolving it. The new life born in me—the Christ life—grows, and as it develops, my vision, the vision of the Spirit within me, expands. The Holy Spirit, given for the asking, brings light, and understanding, and power for service. Dear fellow, endeavorer, it is yours, it is mine, to be filled with the Spirit. Let us claim the promise to the end that in us as in Paul He may work mightily to the glory of God.

Dec. 17.—Teach Us to Pray.—Luke 11: 1–13.

It was commendable on the part of the disciples to desire to be taught to pray. Their own feeling of need and the example of the Master who spent much time in prayer, produced this desire. In making their request the thought of a definite form may have been more or less prominent in their minds, but the Savior in his answer dwells largely on the true spirit of prayer. Both the context and his subsequent teaching on the subject of prayer plainly show that the Savior did not intend the prayer here given to be used exclusively or even generally by his disciples as a precise form in which to couch their petitions unto God. In spirit and in substance it is a perpect model and was no doubt intended as such. In prayer as much as in any other part of religious exercise, the letter killeth but the Spirit giveth life. To say a prayer is not praying, it may be very far from it. "Prayer is the soul's sincere desire, uttered or unexpressed. The motion of a hidden fire that trembles in the breast." It is the inward teaching of the Spirit that we need. The Spirit of adoption will teach us to say, Abba, Father, and out of a heart full of praise and desire to God the mouth will find words to speak in thanksgiving and prayer.

Dec. 24.—Our Royal Brother.—Heb. 1: 1–9.

Immanuel, God with us. The old, old story of the incarnation—God coming into the flesh. Yet how true and how precious! The glad tidings of great joy. A faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners. The saved sinners shall be the sons (the children) of God, he the Savior our elder brother. In prophecy it was said of him, "Lo, I come to do thy will O God." He came and found it his meat and his drink to do the will of him that sent him. And his brothers and sisters are they "whosoever shall do the will of my Father who is in heaven." He came as a lowly servant and yet a king. He is our royal brother now exalted at the right hand of God. If so be that we suffer with him we shall also reign with him. Down from his throne in heaven where in his glorified humanity he sits, he says: He that overcometh, I will give to him to sit down with me in my throne, as I also overcame and sat down with my Father in his throne.

Dec. 31.—The Heavenly Record.—Luke 10: 20; Rev. 3: 1–5.

God keeps a record and each one of us knows some of the things recorded there. The whole course of your life in its minutest details stands engraved there. Nothing can efface any part of it except the divine chemistry of calvary's fountain. The record is a just and correct one; but this would give me no comfort if it were not said,—If we confess our sins he is *just* and faithful *to forgive* us our sins and to blot them out. But the most interesting record is God's family record. Here stands, in letters that glow, the name of every child born into the family of God. Oh, what a family that is! The Savior says it is the highest cause for rejoicing to know that one's name is written there. Dear Friend, is this your joy? When that book is opened and the family roll called, will it be yours then to respond? Do not pass over the threshold of this year without having made sure of the heavenly record.

Bally, Pa.

A Prison Incident.

(A True Story.)

A BOY'S FIRST DRINK AND WHAT CAME OF IT.

Mrs. Emma Molloy relates the following incident in one of her speeches, referring to the relation of temperance to crime:

In a recent visit to the Leavenworth, Kan., prison, during my address on Sabbath morning, I observed a boy, not more than seventeen or eighteen years of age, on the front seat, intently eyeing me. The look he gave me was so full of earnest longing, it spoke volumes to me.

At the close of the services I asked the warden for an interview with him, which was readily granted. As he approached me his face grew deathly pale, and as he grasped my hand he could not restrain the fast falling tears. Choking with emotion, he said:

"I have been in this prison two years,—and you are the first person that has called for me—the first woman who has spoken to me."

"How is this, my child?" "Have you no friends that love you? Where is your mother?"

The great brown eyes, swimming with tears, were slowly uplifted to mine, and he replied:

"My friends are all in Texas. My mother is an invalid, and fearing that the knowledge of the terrible fall would kill her, I have kept my whereabouts a profound secret. For two years I have borne my awful homesickness in silence for her sake."

As he buried his face in his hands, and heart-sick sobs burst from his trembling frame, it seemed to me I could see a panorama of the days and nights, the long weeks of homesick longing, that had dragged their weary length out over two years.

So I ventured to ask: "How much longer have you to stay?"

"Three years," was the reply, as the fair young head dropped lower, and the frail little hand trembled with suppressed emotion.

"Five years at your age!" I exclaimed. "How did it happen?"

"Well," he replied, "it's a long story, but I'll make it short. I started out from home to try to do something for myself. Coming to Leavenworth, I found a cheap boarding-house, and one night accepted an invitation from one of the young men to go into a drinking saloon.

For the first time in my life I drank a glass of liquor. It fired my brain. There is a confused remembrance of the quarrel. Somebody was stabbed. The bloody knife was found in my hand. I was indicted for assault with intent to kill."

Five years for the thoughtless acceptance of a glass of liquor is surely illustrating the Scripture truth that the "way of the transgressor is hard!"

I was holding the cold, trembling hand that had crept into mine. He earnestly tightened his grasp as imploring, he said: "Oh, Mrs. Molloy, I want to ask a favor of you."

At once I expected he was going to ask me to obtain a pardon, and in an instant I measured the weight of public reproach that rests upon the victims of this legalized drink traffic.

It is all right to legalize a man to craze the brains of our boys, but not by any means to ask that the State pardon its victims.

Interpreting my thought, he said: "I am not going to ask you to get me a pardon, but I want you to write to my mother and get a letter from her and send it to me. I can't for the world tell her where I am. Better not tell her anything about me. Just get a line from her, so I can look upon it! Oh! I am so home-sick for my mother!"

The head of the boy dropped down into my lap, with a wailing sob: I laid my hand upon his head. I thought of my own boy, and for a few moments was silent, and let the outburst of sorrow have vent.

Presently I said: "Murray, if I were your mother, and the odor of a thousand prisons was upon you, still you would be my boy. I should like to know where you were.

Is it right to keep that mother in suspense? Do you suppose that there ever has been a day or night that she has not prayed for her wandering boy? No, Murray, I will only consent to write to your mother on consideration that you will permit me to write the whole truth, just as one mother can write to another."

After some argument his consent was finally obtained, and a letter was hastily penned and sent on its way. A week or so elapsed, when the following letter was received from Texas:

"DEAR SISTER IN CHRIST: Your letter was this day received, and I hasten to thank you for your words of tender sympathy and for tidings of my boy—the first we have had in two years. When Murray left home we thought it would not be long. As the months rolled on the family had given him up for dead, but I felt sure God would give me back my boy.

As I write from the couch of an invalid, my husband in W——, nursing another son, who is lying at the gate of death with typhoid fever. I could not wait his return to write to Murray. I wrote and told him, if I could how quickly I would go and pillow his head upon my breast, just as I did when he was a little child.

My poor, dear boy—so generous, kind and loving. What could he have done to deserve this punishment? You did not mention his crime, but say it was committed while under the influence of drink.

I did not know he had ever tasted liquor. We raised six boys, and never knew one of them to be under the influence of drink. Oh! is there any place in this Nation that is safe when our boys have left the home-fold?

Oh, God! my sorrow is greater than I can bear. I can not go to him, but, sister, I pray you to talk to him, and comfort him as you would have some mother talk to your boy, were he in his place.

Tell him that when he is released, his place in the old home-nest and his mother's heart is awaiting him."

Then followed the loving mother's words for Murray, in addition to those written. As I wept bitter tears over the words so full of heart-break, I asked myself the question: "How long will the Nation continue to sanction the liquor traffic covenant with death, and league with hell to rob us of our boys?"

Lovers of God and humanity, will you not work for the passage of laws that will save the boys and the agony of mothers like this? Similar cases are among us all the time.

The only divinely justifiable war is when a man goes to battle with himself. Then are fired the guns whose sound the devil hates and fears.

How to Preach.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get proxy.

Leave self out of the pulpit, and take Jesus in. Defend the gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Do not grumble about your pay. If you want more money, go to work and earn it. Throw away your cravat. If you don't want to "break down" make your shirt collar an inch longer, and give your blood a chance to flow back into your heart. Do not get excited too soon. Do not run away from your hearers Engine drive-wheels whirl fast on icy tracks, but when they draw anything they go slower. It takes a cold hammer to bend hot iron. Heat up the people but keep your hammer wet and cool. Do not brawl and scream. Too much water stops mill-wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless. Lightning kills. If you have lightning, you can afford to thunder.

Do not scold the people. Do not abuse the people who come to meeting rainy days because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and got all Sychar out to hear him next time. Ventilate your meeting room. Sleeping in church is due oftener to bad air than to bad manners. Do not repeat sentences, saying, "As I said before." If you said it before, don't say it again. Do not end sentences, passages of Scripture or quotations with, "and so forth;" say what you mean and stop. Leave out all words you cannot define. Stop preaching, and talk to folks. Come down from your stilted ways and sacred tones, and become "as a little child." Tell stories; Jesus did, and the common people heard him gladly. Relate your experience; Paul did, and you can hardly do better than he. One fact that you have seen or felt is worth a bushel of mouldy ideas dug out of mouldier books. Change the subject if it goes hard. Do not tire yourself out, and everp one else. Do not preach until the middle of your sermon buries the beginning and is buried by the end. Beware of long prayers except in your closet. Where weariness begins devotion ends. Look people in the face, and live so that you are not afraid to do it.

Take long breaths. Fill your lungs and keep them full. Stop to breathe before the air is exhausted. Then you will not finish each sentence*ah* with a terrible gasp*ah*, as if you were dying for want of air*ah*, as some good people do*ah*, and so strain their lungs*ah*, and never find it out*ah*, because their friends dare not tell them*ah*, and so leave them to make sport for the Philistines*ah*.

Inflate your lungs. Take deep breaths. It is easier to run a saw mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way. When you are half through, raise it more. When you are nearly done, put on the full head of water.

Aim at a mark; hit it! Stop and look where the shot struck, then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes him edgewise. A pound of feathers is as heavy as as pound of lead, but it will not kill as quickly. An ounce bullet will kill quicker than a sack of wool. If your talk is narrow and shallow, do make it short. If it is deep and strong, the stream may run longer. Do not think every brook is deep because you cannot see the bottom of it, nor call a man a deep diver because he always brings up mud.

Have a clear head, and your words will be clear. Know what you are talking about; then you will make others understand you. Stand for God if you stand alone. Keep out of the clutches of party hacks and religious politicians. Preach a straight gospel and live up to it. Be in earnest, but not wild. Do not be a clown. Let the devil make his own fun, carry his own mail, settle his own quarrels, and foot his own bills. Do not feed bones to babies. Do not abuse people for believing what things you once believed yourself. Respect honest convictions and judge no man. Be patient toward all. Make friends with the children. Keep clear of gluttony, dyspepsia and pious grumbling. Remember, each sermon may be the last you shall preach or your hearers shall listen to. Keep the judgment in view. Please God and you will please Christians. Let others praise you. Live for Christ. Preach the Word.

—H. L. Hastings *in November Armory.*

Obituary.

After an illness of ten days, at the home of her son, Charles H. Moyer, 1908 North Seventh street, Philadelphia, mother Susanna S. Oberholtzer died of old age and general debility, on Wednesday morning, November 22, 1899, aged 83 years and 2 days. Mother Oberholtzer, nee Moyer, was born in Lehigh county, Pa., November 20, 1816. In 1834 she entered the bonds of marriage with William D. Moyer. After thirty years of married life she was left a widow with eight children. In 1872 she was married to the late Rev. John H. Oberholtzer. This marriage too, was dissolved by death, and since 1895 she again lived in widowhood, having her home with her son Charles. Mother Oberholtzer was a faithful devoted Christian woman. In her early life she united with the Upper Milford Mennonite church, continuing in this relation until 1871. Upon change of residence, she united herself with the First Mennonite church of Philadelphia, where she remained faithful to her church until death. Oply a few weeks before her death she attended the services of the sanctuary for the last time, and partook of the sacr d emblems in memory of her crucified Saviour. During his pastoral work, covering a period of seventeen years, her pastor can not recall a single instance when she was absent from the Lord's table whenever it was observed by the congregation. Her church was ever dear to her. This she proved in every manner possible, not only in attending, whenever possible all her regular services, but also supporting every good cause presented to her in the interest of her Redeemer's Kingdom. Nowhere was her pastor in his ministerial labors more cordially received than by her. As year after year was added to her already long life she realized more keenly that her end was drawing nigh. Almost invariably her parting words to her pastor were, "perhaps this is our last meeting." With an abiding confidence in her blessed Christ she prayed earnestly for grace to sustain her to the end. Her prayer was granted her. With unmurmuring patience she bore her last illness with its suffering in great Christian fortitude. Often when she seemed unconscious to her surroundings she would suddenly, as though aroused from a stupor, join her pastor in repeating comforting scripture passages and favorite spiritual hymns. Like a tired toiler in the evening of the day, so she lay down to rest, and as she thus reposed in quietude and peace, sweetly breathed her spirit into the hands of Him who gave it birth.

Funeral services were held in the First Mennonite church, Philadelphia, on Friday evening, Nov. 25th, conducted by her pastor, N. B. Grubb, Silas M. Grubb assisting. On the day following the remains were taken to Zionsville, where further services were conducted by A. S. Snelly and N. B. Grubb, and the remains laid to rest by the side of those of relatives of the deceased.

Marriages.

Strunk—Deily.—On November 15th, 1899, at the house of the bride's parents, by A. B. Shelly, William R. Strunk, of Richland, and Ida C. Deily, of Quakertown, Bucks county, Pa.

Freed—Detweiler.—On November 18, 1899, at Souderton, by Allen M. Fretz, David B. Freed and Estella M. Detweiler, both of Souderton, Pa.

Deaths.

Leidy.—On September 22, 1899, in Souderton, Pa., Thomas Leidy, aged 70 yrs., 7 mos. and 21 days. Interment on the 28th at Leidy's church. Services by Revs. Reiter, Luckenbill, Linderman and Fretz.

Fretz.—On October 18, 1899, near Perkasie, Mary, wife of David L. Fretz, aged 58 yrs., 8 mos. and 17 days. Interment on the 21st at Blooming Glen. Services by A. M. Fretz and Rev. Linderman.

Geissinger.—On November 10, 1899, at Pleasant Valley, Pa., Catharine Geissinger, widow of the late Peter Geissinger, aged 83 yrs., 1 mo. and 8 days. On Nov. 14th her remains were laid to rest in the cemetery at the Springfield Mennonite church. J. S. Moyer preached the funeral sermon on Heb. 4: 1.

Nace.—On October 19, 1899, in Milford, Bucks Co., Pa., William, son of Abraham D. and Lizzie Nace, aged 3 yrs., 2 mos. Buried in the West Swamp cemetery. Funeral services conducted by A. B. Shelly.

Simon.—After a lingering illness, Mrs. Hannah Simon (Yoder), of Maximo, Ohio, passed away on October 30th, aged 40 years. Her five children are left orphans. She was a member of the Canton Mennonite church. Funeral services were conducted by H. P. Krehbiel. Interment was made in the Louisville cemetery.

Swartley.—On November 13, 1899, near Line Lexington, Clara, wife of Philip H. Swartley, aged 42 yrs., 4 mos. and 5 days. Interment on the 18th at Line Lexington. Services by H. Crouthamel, A. M. Fretz, Fetter and W. Weidner.

Contributions.

For Heathen Missions.—General Fund.

From Salem cong., Dalton, O., $7.84; Pretty Prairie, Kan., S. S., $7.55; Collection at the Jubilee Festival of Hoffnungsau cong., Kan., $83.87; Berne Ind. cong., $10.10; First Menn. cong., Phila., Pa., $20.00; Cong. Berdiansk, South Russia, $2.41; Income from Bequest of H. Snderman, $30.70; Eliza Bachr, Wisner, Neb., 50c.; First Johannisthal cong., Kan., $7.85; a mission friend, Newton Kan., $5.00; Newton, Kan. S. S., $9.25; Zion cong, Iowa, $1.75; Cong. at Howell, Ore., $12.00; West Swamp cong., Pa., $20.00; West Swamp S. S., $2.08; East Swamp cong. $9.72; Bethany cong., Quakertown, Pa., $7.82; Rent for Darlington Missionaries Property $121.70; Gnadenberg cong. Kan., $8.31. Gratefully acknowledged,

Brainerd, Kan. Gustav Harder, Treas.

For General Conference Home Mission Work.

From Springfield cong., Okla., $2.10; St. John's S. S., Pandora, O., $14.00; Hereford Cong., Bally, Pa., $29.10; Upper Milford cong., Zionsville, Pa., $19.12; Hoffnungsau cong. Kan., Jubilee festival offering, $30.66; Laella Krehbiel, Clarence Centre, N. Y., $5.00; Zion cong., Dallas, Ore., $8.83.

Gratefully acknowledged,

Schwenksville, Pa. W. S. Gottshall, Treas.

Paid their Subscription.

Lizzie Reynolds	to May 1900
I W Gross	to May '99
Andrew Bechtel	to Sept. 1900
William S. Stauffer	to Sept. 1900
Joseph Wile	to Sept. 1900
Jacob F. Clemmer	to Oct. 1900
Mrs. J. A. Fry	to Dec. 1900
A. Wenger	to June '97
Katie Neldig	to Feb. 1900
Daniel Weity	to Nov. 1900
B F. Welty	to Nov. 1900
Geo Ringleman	to Sept. 1900
Samuel N. Shell	to Nov. 1900
Henry G. Bleam	to Sept. 1900
Samuel Strunk	to Nov. 1901
Lizzie Helmer	to Dec 1900
Samuel Wenger	to Oct. 1900
Tobias Bowman	to Sept. 1900
Andrew Vercler	to Oct. 1900
Frank Dieterly	to Jan. 1901
J. J. Krehbiel	to Sept. 1900
S. S Haury	to Sept 1900
A. G. Moyer	to Jan. 1901
Clara Umstead	to Sept. 1900

NEW SUBSCRIBERS.

Lizzie Moore	to Nov. 1900
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Jonas Brelsch	to Dec. 1900
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Mamie Shelly	to Dec. 1900
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XV. No. 4. Quakertown, Pa., January, 1900. Whole No. 172.

In This Number.

In Memory of H. L. Hastings. By R. H. Raymoth.
New Year Meditation. A. S. Berky.
Sketch of R. A. Torrey. M. G. Oberholtzer.
Lessons From Bible Women. Annie C. Funk.
From our Missionaries Horsch and Kliewer.
S. S. Lesson Notes. H. P. Krehbiel.
C. E. Topic Thoughts. J. D. Moyer.
Horse Training—Child Training. H. G. Allebach.
Miss Mary Reed Among the Lepers. F. B. Meyer.
Famine in India.

Items of Information and Comment.

The circulation of the Mennonite has increased 16 per cent. since last May.

Rev. C. H. A. van der Smissen contributed a very interesting article to the Sunday School Times of December 9th, entitled "Christmas in a German Christian Home." Read it.

In an early number of the Mennonite, we hope to present a sketch of the Dukhabors settled along the Saskatchewan in British America, by one who is well acquainted with these people. Look for it.

The business manager resides at Schwenksville, Pa. All communications of this nature should be addressed to that office. If all will observe this much annoying delay and unnecessary trouble will be avoided.

Elder Joseph Stucky, of Danvers, Ill., is an invalid to the degree of being unable to attend the church services. Yet he continues to "send a cheer" across the threshold to the workers in the field and to assist in such ways as he can in the Master's work.

Pastor N. B. Grubb, of Philadelphia, recently attended several important and interesting meetings. One was a meeting of the State Evangelical Alliance at Pittsburg, and the other a meeting of the Trustees of the United Society of Christian Endeavor.

New Year's eve falling on Sunday night this year, there will no doubt be more than the usual number of watch-night services. These quiet hours of the night as with noiseless tread the new year is ushered in, are very favorable for serious, meditation and deep spiritual impressions.

An early morning service, at 6 o'clock, was one of the features of Christmas celebration in the First Mennonite congregation of Philadelphia. It is a beautiful thought to be out with the Shepherds going to "see this thing that is come to pass." Surely there is no better time to catch the echo of the angel's message and to join in the "Gloria" chorus.

The special program prepared by the young people of the West Swamp congregation near Milford Square, Pa., in celebration of the ninth anniversary of their organization, was very creditable, reflecting the earnest spiritual life fostered by the means of this work. Besides the exercises by the members, addresses were made by A. S. Shelly, of Bally, and the pastor, A. B. Shelly.

A correspondent from West Swamp writes: "On Sunday, Nov. 26, Bro. J. F. Krocker, of Philadelphia, preached a very inspiring sermon to us. May God bless the dear brother in his labors in the Lord's vineyard." Bro. Krocker also spent two Sundays and Christmas in the congregations of the editor's charge, and the Lord gave us a blessing through his ministry out of the word in the power of the Spirit.

At the Northern District Conference held at Loretta, S. Dak., there were seven congregations represented. The discussion of a number of timely topics and the resolutions adopted give evidence of wide awake interest among the brethren of that section. And we have good reason to believe that there will be an honest effort to carry out the convictions expressed in the resolutions. A constitution was adopted for the conference, and the treasurer could make an encouraging report. Henderson, Neb., was agreed upon as the place for next years' meeting of the conference.

In the congregation at Goshen, Ind., J. C. Mehl, pastor, there are three deaconesses, elected by the congregation for a term of three years. Their privileges and duties are described as follows: They have free access to the Home Mission treasury of the church but do not make any large expenditure without consulting with the pastor and deacons. They, with the three deacons constitute an advisory board for the pastor. Their special duty is to care for the poor and needy and for the sick, especially in such cases where a woman's gentle tact is so helpful and encouraging. This work is not confined to members of the congregation, but they may work as God opens opportunities. Any member of the congregation knowing of circumstances where their help is needed, is expected to report to the deaconesses at once.

Another Year.

FRANCES RIDLEY HAVERGAL.

Another year is dawning!
Dear Father, let it be
In working or in waiting
Another year with Thee!

Another year of leaning
Upon Thy loving breast,
Of ever-deepening truthfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for thy love;
Another year of training
For holier work above

Another year is drawing!
Dear Father, let it be
On earth, or else in heaven,
Another year for Thee!

New Year Meditation.

BY A. S. BERKY.

While I write these lines the old year is rapidly coming to a close. Only a few days more and 1899 will be one of the things that have been but are no more We have been writing 1899 for almost an entire year of 365 days. We have become so familiar with this number that it will seem very strange to make the transition to 1900. It will appear unusually strange this year because we have to change from 18— to 19—.

We part from this old year as we do from an old friend. To some the year 1899 was one of especial interest. They will always remember it as a year in which they met with unusual success. To others it will always stand out as a year of trouble and sorrow; while upon the minds of others, it will imprint itself as a year in which God showered abundant spiritual blessings. To some, however, this year was an uneventful one. The old year probably left nothing to be remembered by them, and they will enter the portals of the New Year no better and no wiser than they were at the beginnig of the old.

Each year, however, whether eventful or uneventful, marks a mile stone in the journey of our lives. We are one year nearer the end of our journey than we were at the beginning of 1899. There is left to us one year less in which to do our mission here upon earth; and we should stop, just for a moment, before passing this new mile-stone, and ask ourselves the question, "Have I done my proportionate share of work during the old year?" If not, and I am afraid many of us have to confess that we have not, then let us enter the new year with new resolves for a higher purpose and a nobler life, bearing in mind that each new milestone passed, will leave us one year less in which to plan and to execute our work; and one year nearer that day in which God requires of each one of us an accurate account of our entire life-work.

But, some one will say, "What good will it do to make resolutions for the coming year? If we look back over last year, do we not discover fragments of broken resolutions all along the line? Better not make any resolutions than make them just to be broken." These objections the writer would meet by stating that the reason why so many resolutions are broken is, not because the persons who made them were not sincere, but because they endeavored to do whatever they attempted to do, in their own strength, and that is almost sure to fail. Let us, therefore, as we make our new year resolutions, ask the assistance of our Saviour, Jesus Christ, who promised to be strong in the weak; and then, but not till then, can we expect that the resolves to lead better and nobler lives will be kept.

We stand at the threshold of 1900. We cast one more look back and say farewell to the year 1899. May the lessons of this departing year be a guide to us in the future. May the things that have caused us to stumble or fall, be either removed or avoided, in the coming year. We now turn and look forward with renewed hopes. We know not what is in store for us during the new year; but this we know, that the grace of God is sufficient for us. He who wisely veiled the future for us, will see to it that nothing will encounter his children beyond their ability of endurance.

Clayton, Pa.

How many things other people do that we would not do, and vice versa.

Horse-Training and Child-Training.

BY H. G. ALLEBACH.

At the Export Exposition in Philadelphia, which closed the end of last month, there was a unique exhibition of a trained horse, that was able to solve 343=6 very readily, draw a silver dollar out of a cash register, and write his name, to the delight and wonderment of the many visitors. Many other seemingly impossible things were done by that horse. An announcement was made in explanation that it took seven years to educate the animal to its present grade of accomplishments, and that it was done by "kindness, patience, apples and sugar." This did not, indeed, tell the whole story. Careful method, persistent exercising, skillful control, insight into horse-nature, were elements that just as certainly contributed to the end. It must have been a pleasure to the trainer to notice his favorite pet yielding slowly but surely to the potency of culture. It is a monument to his skill in training that must repay him a thousand-fold for his hard work and patient plodding.

As I looked on with amazement at the almost super-equine feats of the Hambletonian beauty, the thought struck me, "Can any father or mother, seeing this, despair any longer of making anything out of their unpromising and seemingly incorrigible boy?" Perhaps they had to think, in the language of Isaiah, "The ox knoweth his owner and the ass his master's crib," but my children are "laden with iniquity, a seed of evil-doers, children that are corrupters." Yet, they should have left the spot sustained by a better hope.

There is no reason for the too common impression that if evil is in a boy's composition, it is useless to interfere, and impossible to check the contamination by good parental care and oversight. The trouble with most parents would seem to be that they do not hurt themselves in the intelligent and incessant direction of their children. They do not realize that their most binding obligation as parents is to bring up their children efficiently. It is a responsibility not sufficiently taken to heart. Sad indeed it is to contemplate that thousands of young people get married and have children running around them, without being in the least fit to have children. They would scarcely be trusted with the rearing of stock, and yet they assume parenthood. And when, in course of time, their next to orphan offspring scandalize the neighborhood and become a terror to decent, God-fearing men and women, it is hastily taken for granted by many that the children, born under an evil star, are past correction and had never been capable of responding to it. Yet the fault lies at the door of their flippant, irresponsible parents. It is too true, alas! that fools and blockheads and scamps, all of whom should themselves be under constant surveillance, become the quite incapable parents of innocent little souls doomed to certain despoilment amid their degenerative surroundings and under reckless treatment. O, that such heart-rending facts might cease to be!

Often, however, under more devoted attention, children turn out bad. What might be the reason? Not enough knowledge of child-nature, not sufficient force of will, lack of persistency, want of padagogical knowledge. It is not to be believed that they were as assiduous and Spartan in the oversight and discipline of their children as was the horse-trainer in the education of his horse. But why should they not be? Is it not worth while straining every nerve and spending one's most precious energy in rearing the next generation that will make or unmake the future? It would surely be less costly than are the gray hairs of sorrow, or the broken heart of premature age.

A great deal of discussion is going on these days relative to practical education. And it is quite timely. What more practical and available education could the boys and girls of our day receive than to be thoroughly taught pedagogical principles, and to be initiated into the art of teaching and rearing children? Why in Kindergartens, for example, can not some of the pupils in the intermediate and grammar departments of school be set to take care of the tots for so many hours a week and in rotation, according to some plan outlined by experts? It was possible for pedagogical acuteness to impart a liberal education to such blind-deaf mutes as Laura Bridgeman and Helen Keller. Apply the same acuteness to the problem before us, and its successful solution is bound to follow.

Educate the children of this generation properly, and the children of the next will be more of a joy to the world.

Missionary.

Personal Mission Notes.

Brother Peter Stauffer, who has charge of our mission station at Oraibi, Arizona, since brother H. R. Voth has left it, has promised the Mission Board to continue his work there until the coming April.

Sister Cornelia Schwake, of Ft. Wayne, Ind., a grand-daughter of the late Prof. C. van der Smissen, has been called by our Mission Board as one of the teachers in our mission school at Cantonment, O. T. Sister Schwake has accepted the call and has already entered upon her duties.

Brother H. R. Voth, formerly missionary in Arizona, who during the present year has been engaged in Field's Museum, Chicago, is accompanying one of the managers of the museum in a trip to Oraibi and other places in Arizona, to collect some relics and information in reference to the Moki Indians for said museum.

Brother J. F. Kroeker, who has accepted a call from our Mission Board as a worker in our mission, is for the present engaged in the study of the English language with a private teacher in the city of Philadelphia. In connection with this he intends to attend the clinics at Hahneman Medical College in that city after New Year.

Brother P. A. Penner, who has been called by the Mission Board as a missionary for our projected mission in India, and who has accepted this call, is at present, by the advice of the Board, attending a medical institution in New York City, in order to procure some medical knowledge prior to his sailing for his new field of labor in India.

From Our Missionfield.

HAOENAOM.—This mission station among the Cheyenne Indians is situated at the Washita river, near Arapahoe, about 20 miles north-west of Shelly, O. T. Within its immediate vicinity are about 275 Cheyenne Indians, while some distance away towards Shelly, are about 150 additional Indians belonging to the same tribe. Brother M. M. Horsch, who is in charge of this station, in his last quarterly report to the Mission Board writes as follows of his work among these Indians: "The mission work as it is done here upon our field, divides itself into camp-work, language-work, and church-services. The camp-work is at once the hardest and the most important of the three. Here the Indians are met with in their every day life. Here we get an insight into their ideas and customs. Here too we get an idea of the darkness of the heathendom with which they are surrounded. Here we learn to know them in their stupidity, degradation and almost bottomless physical and spiritual wretchedness. In order to learn to know the Indian sufficiently well, so as to be able to do thorough and efficient work amongst them, it becomes necessary at times to stoop down to them even under the most distasteful and disagreeable circumstances. Many of the sad experiences made with baptized, but unconverted, Indians are due to the fact, that mission workers do not know the Indians sufficiently well, so as not to be deceived by them. The fact is that many permit themselves to be deceived by what the Indians themselves and their interpreters say, without subjecting themselves to the trouble of studying the people in their every day life. Another requisite to a thorough knowledge of the Indians is a knowledge of their language. In regard to this, opinions can hardly differ. It must be evident to all that in order to obtain a thorough acquaintance with the Indians, and more especially so with the older ones, a knowledge of their language is indispensable. I am glad to be able to say, that by far the greater part of my work is now done in the Indian language. It is a gratifying thought to know that one is no longer at the mercy of an interpreter in his work among the heathen. The time devoted to the study of the language is therefore well spent and will be richly compensated for in the future.

"In reference to the third point I will state that we have services in our mission church here regularly every Sunday. These services are well attended. During the past summer, when our Indians were so extremely restless and when enemies of the Gospel, more than ever before, made efforts to create a mistrust and prejudice against us, the attendance at these services had somewhat abated. But I am confident that during the fall and winter, when our Indians will have come to a more settled state, our church will be well filled again. Experience has taught us that the most regular church attendants and the most attentive and intelligent hearers of the word are found among those Indians where faithful camp-work has been done during the week.

"While engaged in my work here upon this field I have more and more come to the conclusion that more attention should be given to the care of the aged, the disabled, and the sick Indians than this under the present circumstances and arrangements can possibly be done. It is true, we are doing for the sick whatever we can under the circumstances. We dispense a great amount of medicine. But we are painfully conscious of the fact, that a great deal more should be done in relieving their sufferings than we are able to do. We are ministering to the aged and forsaken as much as lies in our power and ability. But here too we realize that a great deal more should be done. One, two, yea, three "Sisters of Mercy," or brothers too, would find ample room and work in caring for and relieving the sufferings of the Indians here at the Washita. And if we had a suitable "Home" here in the vicinity into which the aged, the sick, and the disabled could be brought a great amount of good might be accomplished thereby. It has become my sincere conviction that an institution of this kind, with the proper persons to manage and conduct it, would prove a mighty factor of blessing to our Indians. I would add, however, that the "Sisters or Brothers of Mercy" who are to engage in a work of this kind would have to be in the widest sense of the word *merciful* sisters and brothers. Such as are constrained by the love of Christ to stoop down and to minister to the misery and the wants of the suffering and forsaken ones, and who will not shrink in the performance of their work of love and mercy on account of the danger of being themselves infected with deadly diseases. The question here arises would not an institution of this kind be connected with too great an expense? Allow me to remark, that it would cost vastly less money than we are expending upon our mission schools, while according to my own convictions, the true object of our mission, the saving of souls would be better accomplished thereby than by our school work. An institution of this kind would hold up before the eyes of the older Indians a practical Christianity which would be more convincing to them than the mere preaching of the Gospel. And if they can thereby be won for Christ, a falling away with them will be a much more rare thing than is the case with the young Indians who have come from our schools. It is not to be denied, for many, and perhaps the greater portion of those who would enter such a Home nothing more could be done, than, by the grace of God, prepare them for a peaceful and happy end. But even in this case the object of our mission would be accomplished.

HAMMON.—This, our latest mission station, established a few years ago, is situated 35 miles north-west of Haoenaom, likewise near the Washita river. The work here is in charge of brother H. J. Kliewer. The field upon which he is engaged contains about 200 Indians, all Cheyennes. During the past summer missionary Kliewer erected a new missionhouse which serves the double purpose of a dwelling for the missionary and his wife, and as a place of worship. Brother Kliewer in his last report to the Mission Board writes as follows of his work during the quarter just past: "As my time was mostly occupied by assisting in the building of the missionhouse I can report but little real missionwork done during the quarter. My work in this direction has been confined principally to our church services and the visiting of the sick. In the absence of nearly all of the Indians from their homes very little camp-work could have been done had I even had the time to do it. I therefore thought I could devote my time more profitably by assisting in the building, the erection of which required much more time than we had anticipated. — — —

"In looking back over the time since our coming here we find that our time has been mostly devoted to pioneer work, both in a spiritual and a material way. And even at the present some more of this kind of work remains to be done. But we are glad to know that the time is at hand when we shall be permitted to devote all our time and energies to the study of the language and the proclaiming of the Gospel. Our station is now almost supplied with all that is necessary, and the Indians, who were away nearly all summer, are now coming back, the children are at school again, and the hot season of the year is past. All these combine to open us the door for more aggressive missionwork. May the good Lord and Savior grant us grace faithfully to embrace the opportunities thus offered us to work for Him and His honor and glory!

Famine in India.

While days of famine have just concluded in some countries India appears to be entering on a more severe season than even that of two years ago. Regarding Rajputana one writes: "The rainy season before I went home was a partial failure, and both of those during which I was at home were the same; only some twelve inches of rain instead of twenty for three years in succession, and now the present is our fourth year with only seven inches. We were all in good hopes at the beginning of the rainy season, that the heavy rains would give us good crops and relieve the distress of the poor, and also raise the level of the subsoil water, which had sunk so very low that only the very best wells had a little water in them. God has seen fit to disappoint all these hopes and we are now in the midst of widespread famine. The worst province is Rajputana, and after that Gujerat, which has not suffered from famine for 152 years. Then follow some portions of the Punjaub. The pinch is just beginning to tell upon the people around here. It is a sad sight to see a distressed people upon the march in search of food for themselves and cattle; some with carts and good bullocks and a large herd of cattle in fair condition—the young, the old, of both sexes, and those in the prime of life, all upon the move, for there is not even drinking water in their land. Then there are the poor on foot, with all their household stuff carried in baskets on their heads, and their few lean cattle with them. I saw one group upon the road the other day, an old feeble couple—husband and wife—leaning upon each other, he with a staff in his right hand, and she with one in her left, tottering along. Two young men were driving their few cattle, and two women carrying their household stuff in baskets upon their heads, while a girl was carrying upon her head a bundle of faggots to cook their scanty meal, or perhaps to sell in Nasirabad Bazaar, to help them on their way. About a thousand per day of the poorest of these people get a meal a day of boiled wheat and lentils, and are allowed to stay only two days. Two thousand per day were passing through our town for a time. I heard from Dr. H——— that about four thousand a day were getting a meal in Ajmere. It is bad enough now but what will it be before next year's rains are due, ten months hence? A request has been sent round asking the missionaries to join in a concert of prayer for a special blessing, that all may be specially prepared for taking advantage of the opportunities the famine is sure to present to us."

Fruit after Many Days.

A missionary of the South Africa General Mission says: I want to introduce you to a family of which I think you have not heard before. Last November a certain man named Zaki came from his kraal, a distance of four miles, to church. The next Sunday he came again, bringing his wife with him, and confided to John Gasa and Bella that he "wanted God." Knowing how easy it is for a Pondo to talk like this, they "hid him," to quote Bella's own words, for another week; that is they told us nothing about him, but when he came the third Sunday, again with some of his family, they were convinced he was genuinely in earnest and brought him forward. He proved to be a man who used in the early days to come to the Dispensary for treatment, and had heard the Word of God there, and also at two or three meetings held either at his own or a neighboring kraal, but since then, all unknown to us, the Holy Spirit has been doing His blessed work in secret, and when he appeared in November Zaki boldy avowed himself on God's side. He at once stopped going to beer-drinks; he was forbidden by the Lord Jesus, he said, but he still drank a little beer at home (beer being their only drink except water) and still took snuff. Since November, only two or three Sundays has Zaki been absent from church, no matter what the weather, and often, in the little prayer meeting after, has he most earnestly prayed that he might have grace to give up all the relics of the old life, the Kafir beer, and snuff, and every other hindrance. About four or five weeks ago his prayer changed to praise for God's deliverance in his own life—the old things all passed away at last, and all things become new—and now his earnest prayer is that his wife too may be brought to give up all that she may follow Christ fully. He generally contrives now to come at least three times between Sundays, that he may learn to read, and also be taught the hymns we sing, and verses of the Bible, and be instructed more perfectly in the way of God.

The Leper's Friend.

Rev. F. B. Meyer of London after his return from a Missionary Conference at Lucknow, India, wrote the following testimony to the devoted life and service of Mary Reed, so wonderfully led of the Lord to her work among the leper's of that country. We quote from the *The Faithful Witness;*

To have a quiet table talk with Miss Mary Reed, who had come down to the Lucknow Conference from her distant outpost at Chandag, was one of the memorable episodes of my recent tour in India.

With strong, sweet face, deep-set eyes, full of soft light, a voice low and melodious, manner, quiet and unobtrusive—it did not take long to recognize that this woman, of perhaps forty years, had learnt some of the deepest lessons in the school of pain.

She was born in Ohio, in a little town bearing the curious name of "Crooked Tree." Converted at the age of sixteen, she felt led to devote herself to missionary work, and sailed for India in 1884, in connection with the Woman's Foreign Missionary Society of the Methodist Episcopal Church. She was appointed to Cawnpore, and spent five years of exhausting labor there, visiting the zenanas, training native women, speaking and singing in the open air, where the people congregated.

It became necessary, however, that she should return to the United States to undergo a surgical operation, which was successful; but a strange tingling sensation remained in the forefinger of her right hand. A curious white spot also appeared on her cheek, low down near the ear. One day, when still in the hospital a voice seemed to whisper to her, "You have leprosy; you must go back to India, and devote the rest of your life to work among the lepers." At the moment also the Saviour's voice seemed to whisper that He had chosen her to glorify Him by ministering to the lepers of India.

It is said that there are half a million of lepers in India. They are to be met with, begging, in almost every city. With wasted feet, swollen limbs, decayed extremities, and obliterated features, they thrust themselves upon the passer-by, asking for alms. Here is a sightless sufferer; he was once a child, could laugh and play; but disease came upon him with its direful hand, his family shrank away from his touch, and presently drove him forth to beg in the streets, or starve to death. Christian love is gathering these poor creatures into hospitals, and caring for them with marvellous tenderness, it was to such that Mary Reed felt herself called to devote her life.

So great was her anxiety to avoid giving needless pain, or to raise difficulties about returning to India that she confided her terrible secret to three persons only, a physician in Cincinnati, another (a specialist) in New York, and a faithful nurse. These admitted that her impressions were correct, as did also two noted physicians in London and one in Bombay. Not daring to kiss her good-bye to her mother, she tore herself away from the home circle, and hurried back to India, with these words on her lips:

> "No chance has brought this ill to me;
> 'Tis Gods's sweet will, so let it be;
> He seeth what I cannot see.
>
> There is a need-be for each pain;
> And He will make it one day plain
> That earthly loss is heavenly gain."

This abiding in the will of God, sure that it is goodwill, sure that He will not leave her soul in Hades, nor suffer His child to see corruption, but that He will ever show her the path of life, is very characteristic of this sweet and noble woman, who, though the Father chastens her, reckons steadfastly on His unaltering love. To a lady with whom she travelled when in Europe, and who was then unacquainted with the nature of her malady, she said, with quivering lips, "My Father knows the way I go, and I am sure it is the right way." And on another accasion, "I am returning to India under conditions in which no other missionary ever returned."

On reaching India she went at once to Pithora, near which is the Leper Asylum on the Chandag Heights, among the Himalaya Mountains, connected with the Mission to Lepers in India and the East, with which the name of Mr. Wellesley Bailey has been so long indentified. Chandag is nine days distant from the nearest railway station, situated on rising ground, which commands a rich and beautiful valley, dotted with villages, and laid out in fields of rice and wheat. At that time the office of Superintendent happened to be vacant, and Miss Reed was appointed to it, and at once commenced her Christ-like ministry. Soon after her settlement there a friend says that she received a little card of pressed fenrs, gathered near her mountain home, with Miss Havergal's words at the back:

> "Alone, alone! Yet round me stand
> God's mountains, still and grand!
> Still and grand, serene and bright,
> Sentinels clothed in armour white,
> And helmeted with scarlet light,
> His power is near,
> I need not fear
> Beneath the shadow of His throne,
> Alone, alone! yet not alone."

Below these lines were written the words, "Mary Reed in India till the end of life."

The asylum grounds, covering some sixty-six acres, are enclosed by a low stone wall. Within the enclosure are the stone houses of the men, surrounded by garden plots; and fifteen minutes away are those of the women. There is also a hospital, with dispensary attached, a newly-finished chapel, and Miss Reed's little bungalow. The remainder of the ground is reserved for grazing and farming. There is more leprosy in this beautiful mountain resort than in almost any other part of India. Miss Reed says: "I am told that within a radius of ten miles there are more than 400 patients who ought to be here in the asylum. "It is, however, very difficult to overcome their fears. They cannot understand why so much should be done for them, except for some sinister motive, which would bode them harm. So little can they appreciate the disinterested love of Christ! Miss Reed said, if I remember rightly, that she had about fifty men, and between thirty and forty women under her care Many of them are far gone in disease, and her nature still shrinks instinctively from some of the more repulsive forms, though she never betrays it.

A great cry of sympathy and prayer went up when it was known that Mary Reed was a leper; and in answer, to use her own words, the disease has been "wonderfully holden." Writing in 1897 she said, "I am conscious of its presence within, and have been especially so during the last few months; but I feel the power of God upon me in holding me quiet. There are days when the external symptoms are aggravated and more noticeable. Then, again, they recede. What I pass through in my experiences no one knows. God has enabled me to say, not with a sigh, but with a song, 'Thy will be done.' I see no trouble and sorrow ahead, but the joy of telling out among the heathen that our Savior has power to save to the uttermost.

> "I am dwelling on the mountain,
> Where the golden sunlight gleams!"

It would be a great pleasure to me if these words moved some to pray for this sweet Christian woman in her work among the lepers, or led to gifts being sent to assist her or the Society.

The Mennonite.

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QUAKERTOWN, PA., JANUARY, 1900.

Ministers, do you know the bracing effect of an early morning walk, both on your constitution and on your sermon?

The one you envy may envy you. What a blessing to be contented with your portion especially if that portion is Christ.

It is stimulating to know how summarily our national Congress is dealing with the avowed polygamist Roberts and the Boss Quay. As long as such moral integrity characterizes our law-making body, we need not despair of the Republic.

Rev. H. L. Hastings, one of the most widely-known and best-beloved of the preachers of the land, passed away October 21, '99. He was a powerful preacher and a tireless evangelist. For many years he spent much time in slums and prisons. He was the editor and founder of *The Christian*, a monthly religious paper, as well as of *The Safeguard*, *The Armory* and *The Common People*, all of which have lately been issued simultaneously. His style was uncommonly vigorous and telling. He struck straight from the shoulder and the blow stunned and felled. His tracts antagonizing all forms of skepticism and agnosticism and heresies, enjoyed a large circulation and did excellent service. Frequent notices of these as they came from the press, appeared in the pages of the MENNONITE. His widow and sons will continue the periodicals. The school conducted under his management will doubtless be continued.

The week of prayer at the opening of each new year has become the means of blessing and inspiration for special service to many individual Christians and to churches and communities. We rejoice to know that some of our Mennonite congregations are wont to join in this prayer union of God's people. The outline of subjects for prayer as issued by the Evangelical Alliance is pretty much the same from year to year, with special application to the circumstances as they present themselves each year. When, for instance, this year we come to pray for the nations and their rulers there will be occasion for sincere humiliation and earnest petition in view of the lamentable, must we not say sinful, condition of war in which both this country and England are involved. Let the prayers of God's people be pointed by direct application to things as they are that they may come forth out of their prayer closets and prayer meetings to join with equal heartiness in righting the wrong and carrying out the thoughts of God's love throughout the world.

The Evangelical Alliance of Pennsylvania suggests the following additional outline of topics for meditation during the Week of Prayer:

General subject for consideration,—Christ an Example of Christian Service.

January 8th.—"Christ's Service to the Individual." John 3, vs. 1-21; or John 4, vs. 1-42.

January 9th.—"Christ's Service to the Home." Luke 2, vs. 40-52.

January 10th.—"Christ's Service to the Multitude." Matt. 14, vs. 13-21.

January 11th.—"Christ's Service to the Sorrowful." John 11.

January 12th.—"Christ's Service of Self-Sacrifice" Luke 22, vs. 27-49.

Where is the Difficulty.

There are many church-people that do not like to go to church. When asked for reasons, they often present the most flimsy excuses. Oftentimes they blame the preacher for his dull or lengthy sermons, or such and such members, with whom they are not in the most cordial fellowship. Sometimes the distance is too great, and the means of transportation too poor. Some of the real reasons are these: Laziness, late rising on Sunday morning, worldly thoughts, love of money, skeptical notions, "let the women go," "I have to take care of the baby," "Some one must watch the roast so it don't burn," and so forth.

Several plans may be utilized to wake up such people and make them love to worship in God's house. One is to make them feel that they are needed, that they have a certain work to do, and that all the rest appreciate their doing of it. Another is the straight preaching of the Gospel, holding forth the rugged truth in its reality and power. Another, and one of the most effective, is getting preacher and people into a confidential relation, and kindling mutual love between them. To carry out these plans, personal work "out of season" is indispensable. Private talks, private prayer, eating, sleeping, working, riding together, lending a helping hand in times of embarrassment and trouble—all count mightily.

But the one method superior to all others, commended of God and approved of men, is this:—Convince your man that you love him and have his soul's interest at heart. —A.

The Social Evil.

History has established the incontrovertible truth that the degradation of the social relation is the decadence of the State. Amid the modern Babel of books and voices discussing social questions, no truer note has been sounded than is contained in the sane utterance of Dr. Robert Ellis Thompson, "The family is the social unit," which he discusses in one of his books. Its point is: Keep the family pure and right, and you solve the social problem.

A glance at recent tendencies in society reveals a most disheartening state of affairs. Divorces are becoming alarmingly frequent in higher social circles—so much so that, as is well known, the Protestant Episcopal church roundly condemned the practice; and the echoes of the howls raised thereby can still be heard.

A St. Paul minister asserted from his pulpit that in Ohio divorces doubled in twenty years, while marriages actually decreased. He also stated that divorce in this country is increasing two and a half times as fast as the population.

Statistics might be multiplied. And it would be of the deepest interest to us to learn what relation divorces sustain to social impurity. It is a shame that many of the most decent people, apparently, in our land—yea, in our churches—are guilty of social sin. Every once in a while, a fact is unearthed that involves the character of some one of our best friends. Single and married men are alike affected. It need not be remarked that married men, by such a course, sow the fruitful and vicious seeds of disunion and hostility in the family, and, other things being equal, reap the harvest of divorce, whether publicly announced through the courts or not. Young people entering the married state are, needless to tell, often thus hitched together by a compact rotten in its fibre and based on anything else but true love. Do not be shocked if you hear its flabby material snap asunder sooner or later.

It does not sound quite sincere when you hear seven millions of people pursuing Brigham H. Roberts with "Stop thief!" while at home things often need closer investigation, and the still, small voice of Truth is heard to say, "Thou art the man."—A.

Where to Send Contributions.

An article in another column brings the sad information that the people of India are in the throes of another great famine. The need for help to save the poor sufferers from perishing will be great for some months to come. And that this help may be most effective it should be given promptly and forwarded through reliable channels so that the gifts may be wisely applied to the best advantage of the needy. Attention is therefore directed to the committee elected by our General Conference at its recent session for purposes of this kind. This Relief Committee is duly organized and is ready to receive contributions for any and all purposes of relief to which the spirit of love may move God's people to bestow their gifts of charity. In the disbursement of these gifts, the wishes of the giver will always be followed as far as possible and in all cases the committee will use their best judgement according to all the information obtainable as to the best and most reliable way of getting the contributions to the place and applying them to the object intended.

And now in view of the famine above alluded to, the committee specially invites contributions for the relief of sufferers in India. These can be sent to the treasurer of the committee, MR. HARRISON LANDIS, 1710 RANDOLPH ST., PHILADELPHIA, PA. The different members of the committee are also willing to receive contributions in their immediate vicinity and forward them to the treasurer. The receipt of gifts will be acknowledged in our church papers, and all accounts reported to the Conference. The following are the members of the committee:

Christian Krehbiel, Halstead, Kan., President
David Goerz, Newton, Kan., Secretary.
Gerhard Wiebe, Beatrice, Neb.
P. P. Steiner, Pandora, Ohio.
H. H. Regier, Mountain Lake, Minn.
Harrison Landis, Philadelphia, Pa.,
(1710 Randolph St.,) Treasurer.

A Home-Made Commentary on the Life of Christ.

About a year ago there appeared in the *Sunday School Times*, a description by William D. Murray, of Plainfield, N. J., of the way in which he gathered and preserved for convenient use information on the life of Christ. Believing in the great value of such an effort for the Bible student who makes the collection in that it fixes in his own mind the facts collected, Mr. Murray's description is here reprinted by way of suggestion which we hope may lead some of our Sunday-school teachers to make attempts in the same direction. In his introduction he says: "My object has been to preserve information where I can find it for use again, and to have it in such shape that additions can be made to it from time to time." Then follows his account of the work.

I took an octavo Revised Verson, and had the New Testament bound in limp leather in a volume by itself. The Gospels in this volume I have made the basis of my material, and always, when studying Christ's life, I have used this particular book. Here I have tried to gather all outside material. This naturally involved chronology and geography, an outline, and an index, together with such explanatory, illustrative, or other notes as I might deem worthy of preservation.

To fix the geography in my own mind, so well as to have it in visible form, I cut from old lesson helps three copies of the map of Palestine, and pasted each one on one of the pages in front of this Testament. Above the first map I wrote, "B. C. 5 to A. D. 27. From Birth to End of First Year of Public Ministry," and traced on the map the line showing Christ's movements during that period. So on the second map I wrote, "A. D. 28. Second Year of Public Ministry," and in like manner indicated the progress of Christ's life during this year. The third map covered the third year. I have found that in making these maps I have had to have the subject-matter very clear in my own mind, and there have been other decided advantages which I need not enumerate.

As I read the Gospels, and made these lines on the maps, I wrote at the top of each page the names of the places mentioned in the text, with the date of the event. (It occurs to me that it would be an easy matter to indicate on the maps by numbers the place in the gospel where the account of the event could be found.) At any rate, I now have, in connection with the text itself, the geography and chronology of Christ's life.

At one point in my study, I found that an outline and index would be useful, so I cut from some old lesson help an "Analytical Outline of the Life of Christ," and inserted it in front of this Testament. As I progressed in my study, I wrote in the references to the parallel passages, so that it now forms a fairly good harmony, as well as outline and index at the very beginning of the Gospels.

In the Revised Version the text is printed in paragraphs, and I have found it very little trouble to write on the margin the substance of the paragraph. For instance, in Luke 8, I find on the margin "8: 1-3,—a preaching tour of Jesus; 4-18, Parable preaching of Jesus (4th stay at Capernaum); 19-21, Visit to his relatives; 21-25, Storm on the lake; 26-39, The Gerasene demoniac restored." I have also indicated on the margin an outline of each Gospel, and consequently a book study of each.

Lastly, I have the blank interleaved pages on which I have entered, and shall continue to enter, such notes as I think will be useful in the future. An illustration of the character of these notes is the outline of the four Gospels attached to one of these pages, or the three charts pasted on the page opposite Luke 23, one showing when the seven words were spoken from the cross, and the other two the events of the last Thursday and Friday.

Here I have, then, ready at hand, as I begin my new study, a vast amount of information, most of which, I am sure, would have been entirely lost unless some such receptacle had been provided for it, and unless I had some plan for its preservation.

This may not be the best way to store up information, but it is one way, and any way is better than no way. This is why I have written these words.

Plainfield, N. J.

A Brief Sketch of the Rev. Reuben A. Torrey.

BY M. G. OBERHOLTZER.

The man of whose busy life the writer will briefly sketch, is the efficient and beloved Superintendent of the world wide known Moody Bible Institute, Chicago, Ill., of which D. L. Moody is the president. He was born January 28th, 1856, in Hoboken, N. J. At the age of fifteen he entered Yale College and four years later Yale Seminary, whence he graduated in 1878. During his last year in the Seminary he worked for six weeks in the enquiry-room in Mr. Moody's meetings in New Haven, Conn., thus acquiring an experience in and love for winning souls. His first charge was the Garretsville Congregational church, where during his stay of a year or two God gave much blessing. Anxious to equip himself further for his work, Mr. Torrey resigned his charge in 1882 and pursued his studies at Leipsic, (Germany) and Erlangen under Professors Delitzsch, Luthard and Franck. Returning home in 1883, he accepted a pastorate at Minneapolis, becoming shortly afterwards superintendent of the City Missionary Society in that town, and founding by and by an Independent People's church. Some years later he was asked to become the superintendent of the Bible Institute, and believing the call to be of God, he hesitated not to accept it, and entered on the charge in 1889. During these nine years of toil God has manifestly owned and blessed his labors. Mr. Torrey in his teaching neither adds to or substracts from the whole council of God as he understands it, and his influence is always thrown in the scale against those who lightly esteem the authority of God's word. He is not simply a superintendent, wisely directing the forces of a great institution but is himself a teacher of the first magnitude.

Mr. Torrey is a man of the strongest convictions, and has the courage and mental and physical power to make the most of these convictions. Fortunately his conclusions are usually right. He is as some one said of Daniel Webster, "A steam engine in trousers." In addition to the work of the Institute, he was eight years ago called to the pastorate of Chicago Avenue Church, to which he ministers with greatest acceptance. A proof of this fact is shown in that the membership has increased from about seven hundred to sixteen hundred during his ministry. It had not been necessary when he began his pastorate that the galleries of the church be lighted on Sunday evening; but now as a result of his powerful influence as a gospel preacher, the whole auditorium, which has a seating capacity of over twenty-five hundred, is filled to its utmost capacity on the hottest summer Sunday evenings, and sometimes overflow meetings are held in the lecture-room below. It seems incredible that one man can endure so much without fatigue. He oversees the work at the Institute, lectures there generally five days in the week, preaches morning and evening on the Sabbath, and teaches a Bible Class of five hundred Sabbath afternoons, teaches the Sunday-school lesson on Saturdays from 11 to 12 o'clock in the lecture-room of the Men's Department of the Bible Institute, besides responding to many becks and calls to attend ministerial meetings, fill vacant pulpits, address State Sunday School Conventions, Young People's Conventions, etc. Amid all this he finds time to use his pen, and is an author of no inconsiderable repute. As would be expected his writings are along scriptural lines and are helpful and stimulating to a higher plane of Christian living. Among his most popular works are,—"How to Bring Men to Christ," "How to Study the Bible with Greatest Profit," "How to Obtain Fullness of Power in Christian Life and Service," "The Baptism with the Holy Spirit," "A Vest Pocket Companion for Christian Workers," "Ten Reasons Why I Believe the Bible is the Word of God," "What the Bible Teaches," etc. Contributions for magazines and religious papers, he usually declines. A large share of his labor is distributed throughout the States and Territories, presiding over and addressing Sunday Schools, Young Men's Christian Associations and other religious conventions. His lectures on "Doctrine" are very instructive. The students are required to study these from his book on, "What the Bible Teaches," and are expected to be able to recite before the class. These lectures are regularly attended by over three hundred students, including prominent pastors, laymen, home and foreign missionaries and Christian workers, representing almost all religions creeds from all over the world. It is a great privilege to hear him "rightly dividing the Word of truth." The student is constantly at liberty during the lecture to ask questions relating to the hidden truth contained in the Word, which he so wisely answers and with greatest pleasure.

To the inquiry what denomination Mr Torrey belongs to, he submits the following connundrum, "Mother was a Presbyterian; Father a Universalist; sent to an Episcopal school and a Congregational College, finished my education in a Lutheran University; was baptized by immersion, preached my first sermon in a Methodist Church; married an Episcopal wife." Such a character (as a paper expessed it) belongs only in the catalogue of ecclesiastical monstrosities.

He spends several months during the summer at Mr. Moody's schools and conferences at Northfield, Massachusetts.

For the "Mennonite"

H. L. Hastings.

BY R. R. RAYMOTH.

Both as a student and friend, many pleasing memories are recalled at the mention of this name.

Though but a few months previous yet it seems a long, long time since last we saw him. Can it be that he has left us? It seems as though he has but gone to meet a few engagements and will soon return and again bless us with his counsel and presence. But no, he speaks no more with audible voice; that form—a Moses to us—no more shall need an Aaron and Hur to uphold his arms, he rests upon the Everlasting Arms; that hand (an honest hand) no more extends a welcome; that hoary head no more shall bless the home.

He sleeps. Ah, noble man, he rests. How sorely he needed rest. No thought of self, but all for God, and man his brother, he labored till strength was gone. Poor weary head rest in peace no more shall worldly strife molest thy slumber, truly hast thou said:—

> "Time passes! We shall fall on sleep,
> While friends their tearful vigils keep;
> But hid with Christ my life shall be,
> And my heart still shall wake for thee.
>
> And thou shalt call—O note of joys,
> And I shall answer to thy voice;
> Shall know thee then forever mine,
> And in thy likeness ever shine."

Truly he had communion with his Saviour, and could—

> "Catch his words of loving cheer,"

always looking above for guidance. He was of a truth a man of God. And yet he was a man among men. He believed in the practical—that every young man and woman should be acquainted with the practical affairs of life, that they might creditably fill any position in life, in which they may be placed and also be true children of their Heavenly Father.

What a pleasure it was to him to come home among the hills of Goshen far away from and above the noise and turmoil of the world, where he could be in quiet with his God. Here he could breathe the clear, pure air of heaven, untained by the smoke of sin, and enjoy the free, health-giving sunshine streaming so full upon the everlasting hills. Truly as he said "it was better to *live* in the country than to *die* in the city."

I seem to see him once more swinging the scythe in yonder field; again over there he stands with hammer in hand stapling a barbed wire; down here on the hillside see him stoop to earth as he pulls an obnoxious weed, and there he wields the corn-cutter leveling the tasselled grain to earth.

Well might the world proclaim—This was a man.

But let me look again. What means that crowd? "The great H. L. Hastings speaks at the Y. M. C. A. to-night." "What, that little old fellow I saw riding down the streets of Goshen in his one horse shay, with a broad-rimmed hat on his head? Why, he seemed to me a modern example to Rip Van Winkle; or a New England farmer who had no interest in anything not connected with "crops." You don't mean to tell me this is the man who is able to uphold the Old Book while sceptics and critics are tearing it to pieces (according to their theory) and still give a whole Bible to an *enlightened* people? Can he talk?"

"Come and see," the hall is filled, a little white haired man steps into the pulpit and begins to speak very slowly and in an almost inaudible voice. Those who hear him for the first time are disappointed. But wait; soon he gets interested and the words roll from his lips as easily as water runs in a brook. Soon one forgets about everything but the form behind the desk; occasionally instead of the servant the Master is seen; again a warrior with uplifted arm grasping the Sword of the Spirit while the other arm holds the shield of Faith is seen standing defiantly before a host of scoffers who dare not advance nearer the threatening Sword.

Yes this is *the* MAN. This is the boy who never had a college education. This is the boy who studied as he rode to the mill, seated on a load of logs. This is the boy who was not ashamed to be poor. What possibilities there are for the young man who is willing to sacrifice a little pleasure in early youth and devote his energies to that which will give him a glorious harvest; and then truly the poet's prayer will be answered who said,—

> "God give us men! A time like this demands
> Strong minds, great hearts, true faith and ready hands.
> Men whom the lusts of office do not kill;
> Men whom the spoils of office cannot buy;
> Men who possess opinions and a will;
> Men who have honor—men who will not lie;
> Men who can stand before a demagogue,
> And scorn his treacherous flatteries without winking;
> Tall men, sun crowned, who live above the fog,
> In public duty and in private thinking;
> For while the rabble with the thumb-worn creeds,
> Their large professions, and their little deeds,
> Mingle in selfish strife, Lo! Goodness weeps,
> Wrong rules the land, and waiting JUSTICE sleeps."

Would that there were more such men in the world like H. L. Hastings, there would be fewer infidels. Dear readers in concluding let me pray you to remember that though some of your friends (?) perhaps, who have imbibed atheistic principles, should prove to you apparently conclusively that the Bible is an imposition, and is nothing but a collection of myths and contradictions, yet still there are some men who having made the Old Book their careful study for many years are firm in their belief that the Bible is the Word of God, and not of men; if you will learn this much from the life of him who so valiantly upheld the *truth* and denounced the *false*; was willing that the *True Word* should be subject to criticism, fearing no evil results, but condemned the blasphemies of sceptics and spiritualists, and is now resting in peace awaiting his reward,—you will have erected the noblest monument to his memory in that you serve not him but his Master who was his all in all.

Boyertown, Pa., Dec. 29, 1899.

The most important ten years of human life are from five to fifteen years of age. The vast majority of those who pass twenty irreligious are never converted at all.—*T. L. Cuyler, D. D.*

For the Sunday School.

The Sunday School Lessons Epitomized.

BY H. P. KREHBIEL.

January 7.—The Birth of Christ. Luke 2: 1–16.

In this lesson we have the record of the entrance of heaven upon earth. Christ, resident in heaven, as the embodiment of God's love, takes up his residence on earth, that man may be saved and God glorified. In the counsels of God this event had long been contemplated, and now, when the time of fulfillment has come, there is great commotion in the celestial galleries, a shout of rejoicing reverberates throughout the heavenly realm, the invisible curtains of heaven are for a moment withdrawn, and a divinely sent messenger announces to dazzled men the boon sent from God.

Divisions of the Lesson. 1. The visit to Bethlehem for enrollment, vs. 1–5. 2. The birth of Christ midst most humble surroundings, vs. 6–7. 3. Announcement of the fact and meaning of Christ's birth, vs. 8–12. 4. The Gloria by the heavenly choir, vs. 13–14. 5. The Shepherd's visit to Jesus, vs. 15–16.

Thoughts suggested. 1. Christ's coming to earth proves God's love for sinful men. 2. The humble station he took in life brings him near to us. 3. Limited, like we, by the weakness of the flesh, we feel that he is one of us.

The glad tidings were announced from heaven. Earth has taken up the refrain; generation answers to generation; country to country, until with mighty swelling volume the whole earth echos with Glory to God in the highest, who gave us a Savior, Christ the Lord.

January 14.—The Child Jesus visits Jerusalem. Luke 2: 41–52.

This brief and only glimpse into the life of Jesus previous to his entrance on his ministerial work is full of rich suggestion. It affords enough of a view into the family life that we know that Jesus' parents were godly persons, and were doing what they could to give him a right bringing up. The reference to the annual visits to Jerusalem indicates that they had a love for God's house. That they took the twelve year old child along is evidence that they thought it good for a youth of that age to visit the house of God.

The chief interest of the lesson, however, centers in Jesus himself. His early interest in the house and things of God first attracts our attention. Though but a child of twelve summers he finds supreme satisfaction in spending his days in the temple among the learned men, discussing with them the things of God, and asking such questions and making such answers as to astonish the dignified doctors of the law. It is certainly true that he was from the earliest time striving for the true and the best.

From his answer to his mother it appears that already he had seized upon the grand truth that God was his Father, and that his mission on earth was to do the bidding of his Father—to execute his will. Nevertheless he "fulfilled all righteousness" by serving faithfully his earthly parents for 18 years more,—and in this cheerful submission to the demands of righteousness and duty lies the secret why Jesus increased in favor with God and man.

January 21.—The Preaching of John the Baptist. Luke 3: 1–17.

1. John's Commission. Spending his years in isolation, devoutly meditating on the religious situation in the world, it was divinely revealed to John that in fulfillment of the prophecies the Messiah was about to appear and that he, John, should herald this event and prepare the way by preaching repentance.

2. John's Conception of Repentance, vs. 3: 7–9. The repentance John preached was not one of profession but of life. The life and conduct of the repentant sinner would bear marked evidence of the new direction taken. Worthy family connections, such as descent from Abraham, could not take the place of this repentance. The individual life must itself show the fruits of repentance.

3. John's exalted conception of the Messiah. The demand for this thoroughgoing repentance was natural in view of the divine Searcher of Hearts, whose coming John foresaw and announced. So far above himself did John know the Messiah to be that he felt unworthy to do him the most menial service. He saw in him more than a mere man, but one coming in power from on high and with the might of the Holy Spirit in his hand.

4. John's conception of Christ's mission. *a.* Christ was coming to impart new spiritual life and interest, and to give to all who would receive him the Holy Spirit (v. 16). *b.* He would divide the world into two classes—the wheat and chaff, fit and unfit, regenerate and unregenerate.

5. John's Faithfulness. Though opportunity was set before him to advance his own interests (v. 5), John never wavered in his trust, nor allowed the temptation of personal preferment to take any hold upon him, but with the integrity of a truly great soul he steadfastly advanced the interests of the expected Messiah. This found its climax when the Messiah had already come and John in noble self-forgetfulness exclaimed, "He must increase but I must decrease."

January 28.—The Baptism and Temptation of Jesus. Matt. 3: 13—4: 11.

Jesus seems to have lived the quiet and unconspicuous life of a carpenter in little Nazareth, until he reached his thirtieth year. News of the great commotion which the preaching of John was producing undoubtedly also reached him, and he became aware that part of his preparation for his life-work consisted in being baptized by John. Not that he needed the baptism of repentance, but that in this act of obedience God could acknowledge him as his Son before John, and that John might thus be given opportunity to declare him as "the Lamb of God which beareth the sin of the world."

At the very threshold of his active ministry another feature of his preparation awaited Christ. With new opportunities before him, with equipment of power from on high he must prove true to God and his trust.

The temptations to which Christ was subjected were along the lines of special powers granted him, viz: (1) Miraculous power over matter, (2) special bodily immunity, (3) great capacity for leadership. The use of any of these for purely personal advantage would be disobedience toward God, and a victory for satan. In every case Christ inquired after God's will, and conducted himself according to it. This rule he observed throughout his life, even to the last, when under the agonizing temptation, he said, "not my will but thy will be done." Where such a glorious spiritual victory was won it need not surprise us that angels came and ministered unto the victor.

A victory like in kind is possible to every soul, and the heavenly ministrations will always be the reward of the victor.

Canton, Ohio.

Anecdotes and Comments.

It used to be related of the great naturalist, the late Dr. Joseph Leidy, that he was such an ardent scientific enthusiast as to have his microscope by his side at the dinner table, and to study the anatomy of animalculae and other minute organisms "between bites." Unfortunately he had no great inclination to study the Bible. Had he studied the anatomy of the human spirit with the aid of the microscope furnished by God's word, he would have been just as great and would have done the world a deathless service.

The great astronomer Gassendi, when a boy, wished to prove to his companions that in a clouded sky the clouds really moved and not the moon. When they would not believe him, he made them look at the sky between the branches of a tree, and thus convinced them. The moon remained in constant position between the forks, while the clouds scudded on. Many ill-formed people mistake the breaking-up of churches and the dissolution of denominational ties for the downfall of Christ's kingdom. A little attention to the perfect fulfilment of Christ's prophecy that the temple at Jerusalem would be destroyed or of his prophecy that the Holy Spirit was to come at Pentecost, would go a great way toward convincing such people that in spite of the wreck and crash of the visible organizations, not one of those whom the Father gave to the Son will be lost. One steady thing demonstrates another.

In Pittsburg, some years ago, a birth-mark was removed from a boy's face. The livid skin was all pealed off till the forehead resembled a piece of raw beef. Then six healthy dots of skin were taken off the mother's arm and transplanted on the quivering flesh. In a few days this operation was repeated; and finally after a number of repetitions, the space formerly made unsightly by the birth-mark, was rendered fair by the mother's skin that grew over it and gradually effaced all traces of the original spot. It needed the sacrifice of the body and blood of Christ to cover our birth-mark, and make us fair and spotless and without blemish in the sight of God. Would that every one reading these lines might discover his birth-mark and see that it be removed.

Before the Civil War, while in the fervor of one of his eloquent and overwhelming speeches against slavery, Henry Ward Beecher ran behind the stage, dragged forward a heavy slave chain, and as a thrilling climax, hurled it down upon the floor and stamped upon it, making its dull echoes reverberate to the very heart's core of his hearers. The chains of strong drink, and gold, and lust, and evil society, the chains of pride and selfishness and worldly ambition, bind men and women down to a far more adject and oppressive slavery than all the iron fetters ever forged in Southern smithys. No Beecher can make these visible and dreadful, but only the Gospel of Christ. "If the Son shall make you free ye shall be free indeed."

The story is told by an English paper that some years ago the cashier of a Liverpool merchant received a small Bank of England note, which he held up to the light to make sure that it was genuine. In doing so he noticed some indistinct, brownish marks, as if words had been tracted on the front of the note and on the margin. Out of curiosity he tried to decipher them. At last he was able to read the following sentence: "If this note should fall into the hands of John Dean, of Longhillmar, he will learn thereby that his brother is languishing a prisoner in Algiers." Mr. Dean, when the note was shown to him, lost no time in asking the government for assistance, and finally secured the freedom of his brother on payment of a ransom to the Dey. The unfortunate man had been a prisoner for eleven years, and had traced with a piece of wood for pen and his own blood for ink, the message on the bank-note, in the hope of its being seen sooner or later. There is many a bank-note taken in by the liquor-seller, or by the man who rents his building for such a purpose, on which, if he would hold it up to the light of God's truth, he would see the lines soaked by his brother's blood. Better to have poverty, a thousand times, than to have a treasure vault full of blood-stained wealth.—DR. BANKS.

Present Day Lessons from the Lives of Women in the Early Church.*)

BY ANNIE C. FUNK.

It seems at times as though the women of the early Christian Church did very little church work, but when we study the subject carefully we find it quite different.

One of the women who preached the Gospel of Christ first, was Anna, the prophetess, who was in the temple when Jesus was brought in as an infant. We are told that she was an old widow, very devout. She was in the temple daily, praying, fasting and preaching or telling of Him who came to save to all who looked for redemption in Jerusalem. Jesus was their salvation, to Him they must look. Are we telling others of Him who is so near and dear to us? We who know so much more about Him than Anna did.

May we just take a look at some women who have had the management of household affairs, or the women in the home. Take for instance the sisters of Lazarus. Martha seems to have had the care of the household. Mary was sitting at the feet of Jesus, learning precious truths of Him, which should remain with her always. Martha was serving, she was busily providing things for the one whom she loved. It was no doubt out of love that she wanted to entertain him so royally, but Jesus said unto her, "One thing is needful," "Mary has chosen the better part." Martha provided perishing food for the perishing bodies while it was of more importance to learn the blessed eternal

*) Read at the Ladies' Missionary meeting at the General Conference at Bally, Pa.

truth. Are *we* making the most of our religious privileges, or are we like Martha, troubled about those things which perish, when there is something of infinitely greater importance to be occupied with?

Let us take a glance at Priscilla who also had household cares, and yet assisted the Apostles in their work. Aquila and his wife Priscilla were common working people, tent makers, with whom Paul was staying for some time. We cannot but admire their Christian self-devoting love which they showed as they went from place to place. They are called helpers of the Lord Jesus Christ. There is but one act recorded that they did, they expounded the way of God more perfectly to Apollos, who was teaching earnestly in the synagogue, but knew only John's baptism until better instructed by Priscilla and Aquila. May we not be such workers in God's vineyard that it may some day be said of us as was said of them, they have been helpers of the Lord Jesus Christ.

Dorcas is a character which we all admire. She was a disciple of the Lord, full of good works. It is mentioned specially that she made clothes for the poor. She has left us a worthy example, that of sympathizing with and helping those who are in poorer circumstance than we are. It was the love of Christ in her heart which prompted her to spend her whole time in doing deeds of kindness, charity and mercy. It is from the acts of this woman that the "Dorcas Society" which is now in existance derived its name.

In the 8th chapter of Luke we have an account of the women who ministered unto Jesus and his disciples of their substance. We must believe that those women were eager to give of their means to the one who had done so much for them, but had they any more reason to minister unto Him than we have? Had he done more for them? Are we truly returning something to Him, when he has done *so much* for us?

The women who visited the tomb of Jesus to anoint His body afford us a beautiful lesson. This act was a manifestation of their love which they had for their Master. We certainly have not the privilege of doing the same act now, but Christ says, "In as much as ye have done it unto the least of these my brethren, ye have done it unto me." And he also says, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise loose his reward."

Phebe, spoken of in the 16th chapter of Romans was one of the most important women mentioned in that chapter. She was a servant of the church, *i. e.* she was a helper in the work of the church, she was one of those who attended to the wants of the females in the church, visiting the sick and those who were in prison. She was no doubt what we in our days term a deaconess. What a privilege for those who have no special duty resting upon them to take to such work as was done by this noble servant of God.

There is another very important lesson from a mother which we must not forget. It was the mother of Timothy. Scripture tells us that Timothy knew the Holy Scriptures from a child. He was daily taught the word of God by his mother Eunice and his grandmother. What a lesson for the mothers. What a grand privilege this son had, which many another one does not have. Many a one goes down the broad road to ruin and destruction because the religious home training is neglected. Many of our Christian and influential men attribute their influence and good character to the instruction received from their mother.

What a blessing we might be to the church and the world if we were as devoted as these Bible women were. Christ needs and must have people of means to work in his vineyard, but he honors those men and women just as highly who are not blessed with much worldly goods. What did he say of the widow's mite: "She hath given more than all the rest." It is not the amount of work, time or money given, but it is the *spirit* in which it is done. Oh that we all might have the true loving and devoted spirit of Christ, that we may listen to His voice, do what He wants us to do and go where He wants us to go, that it may once be said of us as Jesus said of Mary, "she hath done what she could."

The Carpenter's shop made Calvary not a battlefield merely, but a day of triumph that lit heaven and earth with hope; and if you and I would triumph when our Calvary comes, we must triumph in the little things of the common hours.

G. CAMPBELL MORGAN.

For the Young People.

Thoughts on C. E. Prayer Meeting Topics.

BY JOHN D. MOYER.

Jan. 7.—Prayer that Obtains. Luke 11: 5–13; 18: 2–5.

Prayer, having the authority of Scripture, the command of God, and the example of Christ, is the means by which man shall obtain blessings from God. The topic implies that there are prayers that do not obtain the end in view. Christ speaks of such where he says "Not every one that says unto me Lord, Lord, shall enter the kingdom of heaven." Many petitions offered as prayer are void of its characteristics. To such there is no response. "Prayer is desire" says a pious writer. "It is not eloquence, but earnestness, not the definition of helplessness, but the feeling of it. It is the Lord save us—we perish of drowning Peter. It is not an effort of the intellect, nor an act of the memory, but the assurance of God's readiness to hear, of his power to help, of his willingness to save." The answer to every prayer that comes before the throne of Grace, hinges upon the condition that the petitions are made in the right way and in the proper spirit. Let us not suppose that in order that our prayers may obtain, it will be necessary to conquer God's reluctance. All we need do is simply take hold of his willingness. Scripture teaches that God is more ready to give us the good things we ask for than our earthly parents. God's listening to our voice depends wholly upon our listening to his voice. Our prayers must be in harmony with God's will and made in his spirit. "Christ prays thus for this oneness of spirit: That they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us." "Take away this cup from me," a portion of Christ's prayer in the garden, lacks the element of harmony with the Divine will, and, no doubt, would have failed to accomplish its desired end, had not his "Nevertheless not what I will, but what thou wilt" been added and restored the requisite harmony completely. May we then take heed as to how we pray and what we pray, and it will be our Father's good pleasure to hear and answer us in due season.

Jan. 14.—In the far Country. Luke 15: 11–24.

The far Country is not matter, but will or feeling; it is not locality, but license. It is the kingdom of Darkness in contrast to the kingdom of Light. It is without, the retreat of the dogs, the sorcerers, the whoremongers, the murderers, the idolators and whosoever loveth and maketh a lie. The avenues to this Country are appetite, lust, disobedience, idolatry, greed and all the other fruits of unrighteousness. Whoever wanders to this country must either return a penitent or starve. The beloved singer David once set his food in this enticing land, but soon returned in sorrow and great grief. The preacher Jonah fled to this place of be your own master, but repented in the whale's belly. The wise man Solomon ventured into this common ground where the different gods might be worshipped, and forever carries a stain on that once exalted name. The far Country is delusive ground, is forbidden ground, is unholy ground. May we all shun the far Country as light shuns the darkness. While so many of those who sought to do the Master's bidding have been lured in the "Slough of Despond" by this or that sweet Siren, may we strive to be very cautious. He who knows the proneness of all flesh to err and wander away is compassionate and merciful. If we return unto the Father, saying, we have sinned in thy sight, and are no longer worthy of thy grace and favor, we have the teaching of the parable that we, too, like the Prodigal, shall be welcomed with a kiss back into the fold, clothed with the robes of righteousness, and enjoy the best feasts throughout the eternal ages.

Jan. 21.—Send me. Isa. 6: 1–10.

"Whom shall I send?" The prophet Isaiah heard the Lord ask this question hundreds of years before the time of Christ. The same question in substance confronted Christ on the occasion when he said, "The harvest truly is great, but the laborers are few." To-day Church and Sunday-school workers are asking themselves over and over again this question, "Whom shall I send?" The difficulty was chiefly due to two things: There was no doubt an unwillingness on the part of many to go, but others again who would have been ready to go otherwise felt as Isaiah did before his cleansing, that their lips were too unclean to engage in the service of the Lord. Those who seek workers for the Lord's cause in these days find the same trouble. Many are unwilling to take hold, while others appear to lack in godliness. There is, however, a hesitancy on the part of many to engage in the work, due to a distrust of their own abilities to labor successfully. Such need be taught that modesty and efficiency go together. No one can do God's work well that is very sure he can do it well. Christ says, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations." Until this has been done, "Whom shall I send" is a standing question. It is ours like Samuel to answer, "Here am I," or like Saul, "Lord, what wilt thou have me do." Let us not think that we all must be missionaries or preachers, and that if not called as such, there is nothing for us to do. There are hewers of wood and carriers of water required in the Lord's service. If we are called as the member of the foot in the body of Christ, let us be content and render faithful service as such.

Jan. 28.—Lessons for Simon and us. Luke 7: 36–50.

"Thus saith the Lord of hosts: Consider your ways." Man is inclined to consider the ways of his fellow-men, but wretchedly overlooks his own. Scripture sounds her danger warning on this point, "Wherefore let him that thinketh he standeth take heed lest he fall." Notice the unfortunate condition of Simon in the parable. His own ways appear in a different light to himself than they do to Christ, his guest. They do not concern him in the least. Every act of his life fulfilled the Law to the letter. "But here is this woman from the city, she is desperately wicked, she is a hardened sinner, her weeping and other acts of humiliation, sorrow and love manifested toward Christ, are offensive and would not be tolerated by a man were he a prophet." All this took place before his eyes without awakening pity for sin or the sinner. Jesus, having perceived Simon's reasoning, now offers true light as to the spiritual condition of the characters in judgment. He makes use of the "Parable of the two Debtors" to point out this great truth. "There is a great difference in the amounts owed by these debtors, one is ten times as great as the other. This is true, but, Simon, I wish also to call your attention to the fact that both were debtors and neither had that with which to satisfy the sum he owed. Now, if one is so unfortunate as to require the forgiveness of a large debt, you reason correctly when you say that it creates a love corresponding in degree to the amount forgiven." The creditor forgives freely regardless of the size of the debt. The lesson that Christ wishes to teach Simon and us is, no doubt, that all are sinners. The apostle emphasizes this truth where he says, "For all have sinned and come short of the glory of God." It were truly alarming to be a sinner and to remain such. This need not be and God does not want it to be so. Many of the faithful and true such as Moses, David, Peter, Paul and others, had sinned, yet God restored them to His favor. His grace is free to us all. It is abundantly sufficient through the blood of Christ, to cleanse us from all sin. Only let us not neglect so great a salvation.

Souderton, Pa.

It is said that once Mendelsohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spellbound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying, "And I refused you permission to play upon my organ!" There comes One to us, and desires to take our lives and play upon them. But we withhold ourselves from Him, and refuse Him permission, when, if we would yield ourselves to Him, He would bring from our souls heavenly music.—*Christian Index.*

They that sow in tears shall reap in joy.

Prayer

BY ADDIE MUSSELMAN.

The thought may often come to us, that it must have been a grand privilege to live at the time when Christ was here upon earth—to speak face to face with the Master! But do we ever stop to think that, although we do not have that privilege any more, we can still speak with God? Do we realize that prayer is not merely a repeating of words for which we shall receive a reward, but that it is speaking with God?

It is indeed a sacred thing to pray, and it should never be done in a light, careless manner. It is better not to pray at all, than to pray in a cold, formal, manner with an untouched heart, and even wandering thoughts.

The early disciples of Christ saw the need of prayer, and also the necessity of being taught, when they said, "Lord, teach us to pray." The Lord answered by giving them the model prayer. There are many facts that can be noticed about this prayer. It is only very short, and yet it includes everything. The first two sentences are a petition for the universal recognition of God. The third is a petition for the supply of our physical needs. The fourth is a plea for forgiveness, and the fifth is a petition that we might be kept from temptation. Christ did not mean that we were to use only these words when we pray, but he gave it as a model after which we are to fashion ours.

In this prayer we not only pray for ourselves but also for others. We pray for the advancement of God's kingdom, which is something we should never forget. The prayer of a Christian availeth much.

We must have a firm faith in the answering of our prayers. When the disciples received the promise of the Holy Ghost, they left all, remained in Jerusalem, and "continued with one accord in prayer and supplication" until they received a wonderful outpouring of the Holy Spirit.

We worship the same God as they did, who is the same "yesterday, to-day, and forever." If they, in answer to their prayers received such an outpouring of the Holy Ghost, can not we receive the same, if we continue in earnest prayer?

I think we often fail to recognize the answers to our prayers, and to thank God for them. For instance, we pray for the recovery of a sick friend. The friend recovers, and we go on our way, forgetting that we ever offered such a prayer. Is this following Jesus "all the way?"

The deepest prayer is not when we ourselves do the speaking, but when we open the doors of our hearts and listen to the voice of God speaking to our souls.

If we wish to have results of prayer as the disciples of old had, the only way is, to consecrate ourselves wholly to his service.

If our hearts are aflame with the love of God, then, surely, the prayers that we offer will be such as will find acceptance in His sight, and we will not fail to recognize the answers with a thankful heart.

Steinsburg, Pa.

In Memoriam.

Alice G. Moyer, only daughter of Charles H. and Mariah H. Moyer, was born December 29, 1877. In early childhood, according to Christ's example, she was consecrated to the Lord by the laying on of the hand of blessing. On April 15, 1892, upon the confession of her faith in the Lord Jesus Christ, she was baptized and admitted into the membership of the First Mennonite Church of Philadelphia. In this relation she continued faithful until death.

In July, 1898, she contracted a severe cold which, notwithstanding every effort, developed into consumption and finally terminated her life here. A week before her death she was exceptionally bright, but a few days later began to sink, and on Tuesday evening, December 12, 1899, at 7.30 o'clock, she fell peacefully asleep, aged 21 years, 11 months and 14 days.

Seldom do we find in young people such noble and lofty aspirations, born out of so pure and amiable a character, as was that of our sister Alice. Remembering this, we can well understand why her sweet disposition, why her loving, unassuming attitude in life; how for her it was possible to always look on the bright side of life, how she could answer the personal inquiries of her pastor, concerning her condition, with a sweet smile on her face. Submissive, unmurmuring, and cheerful in her weakness and suffering, she passed from this life with a smile on her face. A child, loving and obedient; a sister, beloved, devoted; a daughter, true, confiding, ever faithful; an affianced, devoted, affectionate, true; a friend, admired by all for simplicity, innocence, purity; a consecrated child of God, saying, "Not my will, but Thine be done;" walking with God until she walked into Paradise with Him.

Recalling the sweet story of Enoch walking with God, some one as though he knew, said: "Enoch often walked with God and they often took long walks together. One day a walk longer than usual was taken. Enoch became tired and God said to him, 'come in with me and abide here, it is better here,' and Enoch went in to abide." So our sister Alice laid her hand in that of her Saviour. She was walking with Him constantly. She was happy in His company. On Tuesday, as she walked close by the side of her Saviour, she became tired and weak the darkness of the evening had come upon her. Her Saviour bid her enter, and with a sweet smile she entered to abide with Him.

N. B. Gurnis.

Marriages.

ROSENBERGER—LANDIS.—On December 16, 1899, by Rev. A. B. Shelly, Menno L. Rosenberger, of Milford Square, and Lottie M. Landis, of Richland, Bucks county, Pa.

MILLER—ROSENBERGER.—On December 23, 1899, by A. B. Shelly, Frank R. Miller and Sallie S. Rosenberger, both of Milford, Bucks county, Pa.

Deaths.

GEHRHEIM.—On February 28, 1899, near Clarence Centre, N. Y., after severe suffering from kidney trouble, Henry Gehrheim, aged 72 yrs. and 14 days. On the 2d of March the remains were brought to their last resting place in the Clarence Centre cemetery. The services were conducted by Jacob Krehbiel, assisted by Peter Rhodes at the church. Text: Amos 4: 12, last part.

CIMMERER.—On November 1, 1899, at Clarence, Erie county, N. Y., Mrs. Adam Cimmerer, at the advanced age of 91 yrs., 11 mos. and 12 days. Sister Cimmerer had been poorly for some years patiently waiting for her redemption. On the 4th the remains were brought to their resting place in the Clarence Centre cemetery. The services were conducted by Jacob Krehbiel, assisted by W. Worsdell at the house. Text: Eccle. 7: 1, last part.

Contributions.

For Heathen Missions, received during November.

General Fund.—From Winkler, Manitoba, $35.50; Anonymous, $3.00; Christian cong., Kan., $11.93; West Zion cong., Moundridge, Kan., $11.85; Anonymous, $5.00; Marie M. Hubin, 60c; Ebenezer S. S., Bluffton, O., $10.00; Klaas Wahl Buhler, Reno, Kan. $20.00; Zion cong., Iowa, Children's Mission Festival, $15.51; Ladies' Mission Festival collection at Middle Conf., Berne, Ind., $54.07; Berne, Ind., cong. Harvest Thankoffering $254.58; Berne, Ind. S. S., Harvest Thankoffering $71.02; Bequest of Jacob Lehman, dec'd, Berne, Ind. $50.00; Anonymous, $1.27; P. N. Graber, Polk, Ore., 30c; Deep Run cong., $10.43; Sounderton cong., $6.00; Wedding collection through Chr. Schwaller, $4.15; Cong. Whitewater, Kan., $25.00; Alexanderwohl cong. Cong. Whitewater, Kan., $825.00; Alexanderwohl cong. Kan., $40.00; Mission Festival collection at Northern Dist. Conf., $35.41; Anonymous, Loretta, S. Dak., $5.00; Mrs. Corn. Ewert, $1.00; Halstead, Kan. cong. $8.68; Mrs. Christian Krehbiel, Donnellson, Ia., $250.00; Zion cong., Ia., $10.00.

Gratefully acknowledged,

Brainerd, Kan. GUSTAV HARDER, Treas.

For General Conference Home Mission Work.

From Ebenezer S. S., Bluffton, O., $10.00; Bequest of Wid. Neuenschwander, Pandora, O., $20.00; Bowmansville Pa., cong., $5.10; Cong. Trenton, O., $10.00; J. Heinrich Strassburg, Man., $2.00; Cong. Berne, Ind., Part of Harvest Thankoffering, $84.86; Collection at a Silver Wedding, Summerfield, Ill., $8.00; Springfield cong., Pa., $12.50.

Gratefully acknowledged,

Schwenksville, Pa., W. S. GOTTSHALL, Treas.

For Publication.

From Mrs. Christian Krehbiel for the establishing of a Conference Printing House, $250.00.

Gratefully acknowledged,

MENNONITE BOOK CONCERN.

For the Mennonite Home, Frederick, Pa.

Cash Contributions.—Mary Bower, 50c. Cash in Box at Home, $2.00; Collections at services at Home, $3.66; From sale of chickens, $5.82; Members of Upper Milford cong.: Ira M. Schantz, $1.00; John B. Geissinger, $1.00; Henry B. Geissinger, $1.00; Milton B. Schantz, 75c; Daniel W. Moyer, 50c. Mrs. Adam Krauss, $2.00; D. M. Schantz $1.00; William G. Moyer, $1.00; Henry N. Shelly, $1.00; A. Z. Shelly, 50c; Francis S. Shelly, $2.00; Francis F. Shelly, $1.00; Mrs. Levi Meacht r, $1.00; Harvey Hiestand, 50c.

Other Donations.—A. S. Shelly, 1 beef sausage; Mr. and Mrs. Daniel Fitzgerald, 16 cans fruit, 7 cups jelly, 25 lbs lard; Hiram Steltz, 3 bundles long straw; Joseph Wile, 1470 lbs. hay, 2 lbs. cattle powder, 2 pots apple butter; M. C. Gottshall, 16 bundles straw, 1 pot apple butter, 2 water melons, 1 barrel cider; Frank Leister, 1 head cabbage, lot apples and pears, 1 box blackberries; Mrs. Bonsall, 1 doz. cinnamon buns, 1 doz. cakes, 2 lbs. cheese, 2 water melons; Mrs. I. W. Stetler, 1 basket tomatoes, 1 pot apple butter, large lot turnips; William Cassel, lot apples; Mrs Frank Leister, lot pears; Mrs. Benj. Richard, 2 cans corn, 2 lbs. granulated sugar, 1 lb. coffee; Mrs. Henry Fitzgerald, lot oat meal; Mrs. H. Updegrove, 1 pot scrapple; William Kratz, lot apples, 1 pot apple butter; Joseph H. Moyer, new coal shovel; Mr. and Mrs. M. A. Kratz, 1 organ.

Hiram Steltz, Dr. Weida, I. W. Stetler, Frank Leister, H. B. Updegrove, Henry Swinehart, Horace Stetler, D. W. Stetler, and J. B. Bergey, each hauled a load of crushed stone from Zieglerville to Home.

Joseph Wile, Dr. Weida, H. B. Updegrove, Horace Samsel, and Henry Swinehart, each hauled a load of coal from Bechtelsville to Home.

Upper Milford Congregation.—William Gehman, 100 lbs. roller flour; Ambrose Schantz, 2 bags oats; David Hiestand, 1 bag corn; Mrs. Sarah Hiestand, 1 bu. shelled corn; Joel Gehman, 2 bus. oats, 1 towel, 4 chickens; Henry L. Schantz, 2½ bus. oats, 1 can cherries, 1 can plums, lot dried apples; Ira M. Schantz, 3 chickens; Jacob Hiestand, 3 chickens, 25 lbs. flour; Mrs. Henry G. Schantz, 2 bus. oats; Henry Hiestand, 1 chicken; John B. Geissinger, 2 bus. oats; Henry B. Geissinger, 2 bus. oats, 2 bus. corn; Milton B. Schantz, 2 bus. oats, 1 bag corn; Henry B. Schantz, 1 bag corn and oats; Henry S. Stauffer, 50 lbs. flour, 2 bus. oats, 2 bus. corn.

Gratefully acknowledged,

OHN L. BAUER, Financial Secretary.

For the Orphanage at Halstead, Kansas.

Bernhard Harder, Brainerd, Kan., $5.00; Gustav Harder, Brainerd, Kan., $5.00; Halstead S. S., $1.12; Dan. Haury, Halstead, Kan., $5.00; S. S. Haury, Newton, Kan., $5.00; Zions cong., Elbing, Kan. $5.00; Herrmann Janzen, Elbing Kan., $5.00; Jacob E. Schmidt, Halstead, Kan., $5.00; Bernhard Entz, Newton, Kan., $5.00; Anonymous, $5.00; Dan. Ruth, Moundridge, Kan., $5.00; Anonymous, $5.00; Bernhard Entz, Newton, Kan., $5.00; Maria Spenz, Newton, Kan., $3.00; Gretna, Man. S. S. $5.00; D. T. Freeman, Lane Co., Kan., $18.18; C. B. Krehbiel, Moundridge, Kan., $5.00; Dan Bachman, Moundridge, Kan., $1.00; Wm. Henn, Iowa, $5.00; Chr. Krehbiel, Iowa, $5.00; J. H. Krehbiel, Moundridge, Kan., $5.00; H. A. Schmidt, Gnessel, Kan., $5.00; South Alexanderwohl Y. P. Society, $5.00; Jacob and Maria Haury, Ransom, $1.00; Gerhard and Katharine Vogt, Summerfield, Ill., $5.00; Summerfield cong. $9.70.

Gratefully acknowledged,

Moundridge, Kan. H. DALKE, Treas.

For India Famine Sufferers.

From J. Janzen and sister Anna Janzen, Brainerd, Kan., per Gustav Harder, $4.00; Sewing Circle of the Brudertha cong., Hillsboro, Kan., per Wm. J. Ewert, $10.00; B. Loewen, Winkler, Manitoba, per J. F. Lehman, $8.30; Thanksgiving collection of the Mennonite congregation at Berne, Ind., per Rev. S. F. Sprunger, $42.00.

Yours truly,

HARRISON LANDIS, Treasurer.
General Conference Relief Committee.

Paid their Subscription.

Morris E Nyce	Oct '99
Frank Roth	Nov. 1900
Jeremiah Miller	Dec. 1900
A M Rickert	Sept 1900
H. H Leatherman	Sept. '99
P. R. Aeschlman	Sept. 1900
C Hoover	Dec. 1900
William Gehman	Sept. 1901
W liam B Shelly	Nov. 1900
Anna Dester	Dec. 1900
Daniel Haury	Oct. 1900
J G Umstead	Mar. 1900
M G Oberholtzer	Dec 1900
Kate Frankenfeld	Dec. 1900
G. A Haury	Dec. 1900
Bethel College Reading Room	Dec. 1900
Mary Graber	Dec. 1900
Henry N. Shelly	Dec. 1900
John Wittrig	Oct. 1900
Mannasses Yoder	Dec 1900
Menno Oberholtzer	Dec. '99
H. D Feilman	Jan 1902
Christian Krehbiel	Mar. 1900
H. Penner	Feb. 1901
Anna V. Lehman	May 1900
Mrs Dr Blehn	Dec. 1900
Allen K. Bleam	Sept 1900
Joseph D. Moyer	Sept 1900
Adam Krauss	Sept 1900
Henry D. Clemmer	Sept. '98

NEW SUBSCRIBERS.

Henry T. Stelter	Dec. 1900
Eva Kauffman	Jan. 1901
Burkey & Stuckey	Jan. 1901
Mrs. G. C Noble	Jan. 1901
F. H. Penner	Jan. 1901

From Anna Dester, $1.00. W. S. GOTTSHALL, Bus. Manager.

The MENNONITE is entered in the Quakertown Postoffice as second-class mail matter.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XV. No. 5. Quakertown, Pa., February, 1900. Whole No. 173.

In This Number.

Special Training for Missionaries.

Opinions of Moody and His Work. Selected.

C. E. Topic Thoughts. By S. M. Rosenberger.

Spiritual Training of Children. By Hattie B. Wile.

Impressions of Moody. By Elsie M. Bechtel.

A Christian News-paper.— Sheldon's Object Lesson.

English or German—Criticism Answered. By H. G. Allebach.

Germans or Mennonites. By S. M. Grubb.

Fact and Comment.

The brethren of Woodbury, Ind., have rented a place for holding regular religious services, alternately with the Methodist worshippers of that place. Bro. J. B. Baer recently visited this little flock and also that at Ft. Wayne.

A large school building at West Liberty, Logan county, Ohio, has come by purchase into the possession of members of the Mennonite church. It is expected that the building will be used either for school purposes or the establishing of an orphans' home.

Bro. A. A. Sommer who some years ago on account of failing health was compelled to leave his work in the congregation at Dalton, O., and go to California, is back again in his old home and is taking up the work of the ministry again as his strength permits.

The churches at Clarence Centre, N. Y. and Stevensville, Ontario, were visited by Bro. J. C. Mehl, of Goshen, Ind., in January. A number of meetings for religious services were held in both places, and the members and others were visited in their homes. Besides ministering to them in spiritual things he in turn showed them how they can assist in the Lord's cause, especially as represented in the new Conference school to be established at Bluffton, O.

The contributions coming into the India Famine Relief Fund (see last page) show a laudable promptness and liberality in responding to appeals for sympathy and help for the suffering. Let the good work go on. Through these gifts bestowed in the spirit of love, the Lord knows how to bring about a double blessing, and, Christ's word for it, not the least share comes to the cheerful giver. "The liberal soul shall be made fat." The relief committee has decided to accept gifts in material, especially corn. For special directions in this matter apply to any member of the committee. (See January Mennonite.)

From Philadelphia.—At the Second Mennonite church, of Philadelphia, Bro. George W. Bergey, was made a deacon, Jan. 18. The pastor of the First church officiated. The earnest self sacrificing membership of the Second church has made a good record so far as giving is concerned. Every member earns his living as an employe. The congregation is eight months old, and the average contribution of each member for the support of their work is a trifle more than $25.00. Six new members were added to the First church on Jan. 14, in connection with the communion services.

Some Points for Further Reflection.

Some people serve the devil by proxy when they get others to do what they would not do themselves.

The children of light have no excuse for being outwitted by the children of this world, it is only laziness

Every man should mind his neighbor's business as much as his own, but only for the purpose of helping him, otherwise everyone should mind his own business.

God created all alike but our excellence is in different directions to supply every position in life. Where there is any difference it was made by man or the devil.

When parents teach their children the art of religion and the work in the church as much as they teach them how to use the world, there will be a happy heart in the pulpit and an open window in heaven to let down the blessing.

To be religious requires very little. The Pharisees were all religious, but a new creature in Christ is something different. Many heathens are religious and perhaps could say "I have kept this all from my youth up." Christ is the end of the law and without Him you lack the one thing needful for salvation.

Meditations.

The year 1900 is now upon us, and still the world has not come to an end, as certain false prophets would have had us believe. The word of God teaches that the church of Jesus Christ will have been gathered to Himself, and the thousand years of his glory will have made righteousness and peace to kiss each other, before our sin-cursed earth is to be cast off as an old garment.

The Boers are said to quote Psalm 89, verses 13 and 14, as divine encouragement to their warfare. They believe that they are fighting in the name of the Lord. Without pronouncing judgment upon them, every Christian will prefer to quote for himself Eph. 6: 10-17, believing the warfare therein enjoined to be the only one that can consistently be waged "in the name of the Lord."

The late Dr. Hastings, in replying to Ingersoll's "Mistakes of Moses," thought it would be fair if Moses had the opportunity to talk about the mistakes of Ingersoll. Many people find fault with God, and lay many things at his door. It would be a wholesome lesson to them to learn what God has to lay at their door. God has spoken to man, and the whole world is guilty before Him. Yet he defends His children against Satan, the accuser of the brethren; and His mercy endureth forever.

The people of India have a pithy proverb for a double-tongued man—"A tongue under a tongue." It is to be feared that the under tongue is oftener kept busy than is the one on top. People who regularly pay their minister and own a family Bible, are frequently heard to say, "I am so glad to see you," and yet the under tongue says, "I wish you'd have stayed at home." The top member sometimes says "Confound you!" while down below a blasphemous word is rolled off into the secret ear of God. Men will not have two tongues on the day of judgment.

When the Nile river has completed its annual overflow, there is often danger lest the hot sun come out afterwards and dry up the alluvium until the thin crust curls up into innumerable cylinders, and the land is next to useless. So the Arab farmer on the river bank calls all his men and his cattle into service, and they speedily scoop the water out of the irrigating channels, and re-flood the farm. In this way, the land is kept moist and a crop is assured. Sometimes the Spirit of God comes flooding our hearts, and promising abundant fruitfulness of life and character. But if we do not save and husband and utilize it, the deadly influence of the world and our worldliness will spoil all prospects of a harvest of spiritual fruit. "To-day if you will hear his voice, harden not your hearts." —A.

How Moody Dealt With Men.

H. Clay Trumbull in *The Sunday School Times* gives some loving memories of Mr. Moody, from which we clip the following as illustrating his original method of reaching his point:

Mr. Moody's suggestions and counsels on that occasion [a convention in Boston] were startlingly unconventional. "Some of you," he said, "refuse to take hold of this work because it's something new. A man near Boston, whom I talked with the other day, said he didn't want to try any new ways in religion; he was already established. *I doubted* if he should think so. I met him on the road the next day. His wagon was fast in the mud, up to the axles. His horses tugged and tugged, but couldn't start it. I called out to him, 'Brother Brown, I suppose that's what you call being established.'

"A good many of you are 'established' in that way. Why I've been away from here now 'most ten years, and I come back to find some of you praying exactly the same prayers in prayer-meeting you were praying when I went away; not a new thought in all this time, although we've lived more than a century since then. I want to pry your wheels out of the mud."

In Moody's earlier days, in Chicago, an over-zealous critic, who was not an over-active worker, took Moody to task for his defects in speech.

"You oughtn't to attempt to speak in public, Moody. You make many mistakes in grammar."

"I know I make mistakes," said Moody, "and I lack a great many things; but I'm doing the best I can with what I've got. But, look here, my friend, *you're* got grammar enough; what are you doing with it for Jesus?"

Moody was no Oriental scholar, nor did he assume to give a Bible picture in its Eastern setting. But he did give the idea of the Bible scene as he had it in his mind, and as he wanted his hearers to have it in theirs. I once heard him, in telling the story of Daniel, picture Daniel as taking out his watch to note the time as noon approached, when he would pray as usual, lions or no lions. In his earnest, graphic, vivid way he made that scene so real that no one thought of any anachronism on his part.

So again, as he told the story of Noah's warnings before the Flood, he pictured the scoffers of that day while the Deluge was delayed.

"They'd say to one another, 'Not much sign of old Noah's rain storm yet.' They'd talk it over in the corner groceries evenings.'

Then, as if in explanation, he added:

"I tell you, my friends, before the world got as bad as it was in Noah's day, they must have had corner groceries."

Everybody could understand that kind of talk.

English or German—Which.

(Continued.)

The editorial in the November Mennonite under the above heading did not escape our readers, both English and German, as we have since learned. Nor were our plain assertions suffered to remain unchallenged, which was what we expected. Several German brethren have since taken up the quill, and made righteous protests against our wild prophecy. But no harm will result if we agree to engage for a little while in friendly debate on the merits of the question before us.

The first page of the January *Review* contains what purports to be a translation of a reply to our statements in the November MENNONITE, over the signature of our brother C. Krehbiel. We intend to notice his objections and arguments.

In the first place, the Bro. understood and construed our remarks to be equivalent to a demand that the German be abolished. We have not been peremptory in our remarks at all. We have not asked the Conference to legislate the German out of its borders. All we have said is that English must eventually be the language of Conference and of its publications. We don't feel like compelling the change. If our prophecy comes true it will be because time and the tendency of things will do the compelling.

Did it seem unjust in us to refer to eight congregations having exclusively English, and sixteen having English and German services, and then remain silent with respect to the forty-two that have only German services? No; for we did not intend to prove what the predominant language of the churches was. Everybody knows that it is German. We wished to show the tendency and progress of things. You can use small figures to show progress.

The "young bre hren" referred to by the Bro are probably ministers. We surmise who the two "young brethren" are. Now it would not be a hopeless task for these "young brethren" to resume the preaching of German. It would not be a hopeless task for all the "young brethren" having English preferences, to learn German. But it would be a hopeless task to force their congregations to be German against their will. Congregations often outgrow their ministers. Business men talking English all week will not have time to learn German on Sunday. Where the people are agricultural, like in the West, there is perhaps more leisure to keep up two languages, but even among them, it is a long lane that knows no turning.

It may be that all German church denominations and conferences keep up the German among their people and new comers, but it is the rising generation constitutes the new comers, then it may be said of these that they mostly stay at home during German services, and attend only English services This shows the drift, if anything can.

Two forces work toward the preservation of the German in the West and Northwest—parochial schools and segregation. But these fortifications are not intact. Let the Germans mingle with their English neighbors awhile (which they will sooner or later), and the enemy will creep in through the breach. Three or four generations may elapse before the citadel surrenders, but come to that pass it will and must. A certa n German congregation in the West some years ago had a parochial school, and to our knowledge, still has it. Its members kept studiously aloof from their American neighbors, and for years practised intermarriages. But the old Bishop told the writer two years ago, that after his death, his congregation would demand a preacher able to preach both languages. Will the matter end with this initial change? Compromise is often defeat.

We know of another congregation in the West where exclusively German services were held up to a few years ago. Then English services were begun, and now German is heard no more from the pulpit. And the great bulk of the congregation is content.

Here in Berks county, Pa., one of the most conservative German territories in the Union, the bulk of the people could not follow all the proceedings of the Conference because they said it was too "hoch-Deutsch" for them. Many sermons are also too "hoch-Deutsch."

Doubtless German brethren will come in from abroad every once in a while, and these will swell the number of the entirely German Mennonite communities already here. These brethren will indeed help to retard the transition from German to English, but their proportion will be small when compared with the Mennonite communities already resident here which are rapidly becoming English or are English now. Think of the many congregations in Illinois, once Swiss, now English. Think of the young ministers in the Amish and Funk-Mennonite churches that do not preach in German. Think of the three or more English papers and the scores of English books issued from the Elkhart press.

Our Bro. speaks about 'a religious body of which the fundamental principles, next to the Bible, are resting in the Mother Language in which they were first uttered." Now, the fundamental principles of a religious body should never even partly rest in a language.

Such a narrow principle would certainly hamper its evangelical freedom and keep its influence cornered up. It was absurd for the Jews of old to believe that God spoke only the Hebrew tongue. We do not believe that Paul, who ' was made all things to all men," would have stickled for any certain language. We must get rid of provincialism if we would do successful missionary work. We do not request of our Indian converts that they learn the German. What would we do if in the providence of God some fifty years hence or sooner three or four Indian congregations should send delegates to our Conference, or if we should hold a Conference among them?

But our time and space have expired, and we are hungry and want something to eat. Only one parting remark: The editor of *The Review* asks, "Can the points of excellence of our denomination be retained if we become English?" What are the points of excellence? Are they to be found in the Gospel or in the language? If in the language, why then fool around with the Gospel? Is the Gospel not powerful enough to make character, whether in a German or in a Yankee? If our points of excellence are centered in the Gospel, as they ought to be, then a change of language can't touch them. "The kingdom of God is not in word but in power." 1 Cor. 4: 20.

H. G. ALLEBACH.

Fire—Its Divine Significance.

It is difficult to express in a breath all the various ideas and associations that throng the mind at the mention of the word "fire." The Chinese are said to have discovered it. Fire, earth, air and water were regarded the four elements of nature by the ancients.

The Scriptures very frequently fall back on the idea of fire. It lends itself to so many illustrative uses, and can illuminate so many spiritual ideas. It is a symbol of so many things. The heat and light it diffuses are not so much employed as its purifying and consuming effects, and its electrical and volcanic phenomena God, Christ, the Holy Spirit, the Word, angels, eternal judgment, are each of them compared to fire. The two attributes of God illustrated by fire are his holiness (consuming sin) and his judgment. In relation to sin, the one implies the other. If the fire upon the Holy Mount of Sinai was the embodiment of his Holiness accompanied by his grace, then again in the fire that consumed the sacrificial victime, the same holiness was accompanied by judgment. The flame that appeared in Horeb's bush without consuming it, was God's holiness stayed from judgment by grace. Christ is referred to in Malachi as being like a refiner's fire. The cleansing efficacy of the Holy Ghost used in the heavenly baptism is likened to that of fire. The Spirit exercises a purifying discipline in the child of God. By Him, God purges his people so that they may bring forth abundant fruit unto everlasting life, instead of dead works unto the old law.

The Word of God is also a fire—"Is not my word like as a fire?" Jer. 23: 17. Its function, in part, is also to save by purging. This is the reason it is compared to a fan, separating the true from the fals , the wheat from the chaff. And Jesus says, "Now ye are clean through the word which I have spoken unto you." But the Word possesses an attribute of fire which the Spirit hardly shares with it: viz., destructive energy. This fiery attribute of merely human words is well set forth by Solomon—"An ungodly man diggeth up evil; and in his lips there is as a burning fire." Also by James, "And the tongue is a fire, a world of iniquity . . . . . setteth on fire the course of nature." Herein is depicted the destructive energy of evil human speech. The divine word can also be destructive, and will be so to one class of humanity on the judgment day. The Spirit, when grieved, quenched, or resisted, peaceably withdraws and uses no violence. But the Word, when rejected and spurned, recoils in vengeance. "The word which I have spoken, the same shall judge him in the last day." Compare Jeremiah 5: 14.

How Lives Are Put in Jeopardy and Sacrificed in Lodge Initiations.

Taking the death of young Berkley at Cornell University last fall, as his text, President Charles A. Blanchard in the *Cynosure* goes into the barbarities of initiations as follows:

More than twenty years ago Mortimer D. Leggett was killed at Cornell Uuiversity, Ithaca, New York, while being initiated into one of the secret societies connected with that institution. The students who were initiating him, after he was dead, secured an undertaker, and tried to get his body secretly out of town. The coroner, learning of the death, made an investigation. The students who were initiating him were coached at the investigation by one or more professors who were members of the fraternity and perjured themselves throughout. A second inquiry was demanded by one of the editors of Ithaca, was held, and the students who had at first testified that they were out stealing grapes and that Leggett lost his life while running away from the owner, who pursued the boys with dogs, admitted that they were initiating him into their society, we believe the Kappa Alpha, that he was caused to stand blindfolded against a tree near the edge of a precipice, that he fell over that precipice and there lost his life.

The writer held meetings in Ithaca in 1874 for the purpose of discussing secret societies, that one which had caused this death among others. A large number of Cornell students attended and maintained such a continuous uproar that it was impossible for the speaker to be heard. The vice president of the institution, Professor Russel, was present on one of the evenings and made an address in which he justified the fraternities and their initiations, in one of which young Leggett was killed.

Years passed and a student in the institution where the writer is an instructor went to Cornell University for a course in electrical engineering. Returning after his graduation, he said that the fraternities had that year had their initations on a steamboat which they chartered, going down the lake; that a part of the initiations was to compel the candidates to jump from the boat into the water. These who c uld not swim were tied with ropes and drawn out of the water. Those who declined to jump were whipped and pushed until they went over the side. He said that the men were very many drunk, and that was a wonder to him that there were not a number of men drowned.

We have now another case which has resulted in the same institution. A young man, 19 years of age, said to be a fine, courageous fellow, was sent across the country to pin a slip of paper to a railroad bridge. Philip Dickinson, the college boy who wrote the slip and gave it to young Berkley directing him to put it on the railroad bridge, said under oath: "I wrote the note. It had no meaning. We were just killing time, as it is customery, to keep candidates away from the hall until they are wanted." Inattempting to do as he was directed, young Berkley ran across a field and straight into the water of a canal. Pushing on, as is the rule in secret societies to prove themselves courageous, the young man was drowned. A coroner's inquest was held and rendered the following verdict: "That the said drowning was accidental and the same was occasioned by the act of no other person, and that no individual or society was in any way liable or responsible for the death of said Edward Fairfax Berkley."

This verdict gave solid satisfaction to the college secret societies, but was evidently a perjury.

President Schurmann, of the university, is reported by the newspapers to have said that the secret societies are a great help to the university and that no one is to blame for the death of this young man. In this he follows the lead of the members of the faculty who apologised for the killing of Leggett. How he can reconcile his statements with the facts in the case is a matter between him and God.

We do not pretend to know how much longer college faculties will permit such transactions. Young Lawrence died at Chicago University in the secret society house two or three days after his initiation into Delta Kappa Epsilon. Young Rustin was killed at Yale while being initiated into the same secret society. Young Garrison had blood poisoning at Harvard and was very near to death as a result of his initiation into D. K. E. These are recent cases which have become notorious, young men who suffer fractures and dislocations are expected to say nothing about them.

Lodge murders in the older lodges are increasingly common. They are occasioned in the same way as the lodge murders in college fraternities, namely, by violence intended to furnish amusement to spectators and a test of the candidate. The same element constituted a part of the initiation into the pagan mysteries. It is distinctively a part of the heathenism of our own day. Will those reading these lines do their duty as Christians respecting these lodges which are destroying both the bodies and souls of men?

Infant Baptism Losing its Hold.

According to the *New York Times* the Congregational Church in Chicago is discussing the proposition of abandoning infant baptism as a church ceremony. The proposition, it states, comes from the Rev. Dr. Howard S. Bliss, formerly Dr. Lyman Abbott's assistant, and a son-in-law of G. W. Blatchford, of Chicago.

In the discussion in which Dr. Gunsaulus and Dr. Fifield took part, Dr. Gunsaulus said:

"Infant baptism is only a service of dedication anyhow; therefore its abandonment cannot mean a great revolution. The object of the Church is simply to body forth in some beautiful form the idea that a child, who has earthly parents, is given back to God by these earthly parents, and that the child's life is to be the life of a child of the Infinite One."

Dr. Fifield said: 'It is true there has been more or less discussion in the Church regarding service of dedication in place of formal baptism of children, yet as a denomination we have favored infant baptism. Baptism is not a saving ordinance, and in the case of children is now largely a service of dedication."

Ebbs and Flows in Spiritual Experience.

Why is not the course of my spiritual life even and progressive? This question has burdened many a soul, especially during the early years after conversion. At first it seemed as if spiritual progress must be unbroken, constant and peaceful. But soon it became evident that this is not the fact. Days of enthusiasm were succeeded by days of comparative indifference. Intense loyalty, which had endured for a time, was followed by a period of more or less voluntary yielding to temptation, which, so far from having lost its power, sometimes appeared to have increased it. Depression of spirits followed, accompanied by doubts whether conversion had been genuine.

This naturalness of the ebbs which follow the flows of our spiritual tides is not an excuse for them, but it is an explanation. They do not follow each other according to a law of nature, like the tides of the ocean, but they are sure to come, although in the case of the true Christian, the ebbs grow less and less and the flows increase more and more in number and power until some mature Christians seem to others, even if seldom to themselves, to have attained to that unbroken harmony and beauty of Christian progress which most of us expect from the time of our change of heart.—*The Congregationalist.*

True repentance consists in the heart being broken for sin and broken from sin.—*Thornton.*

The eagle flies highest not in serene but stormy skies, and the believer beats heavenward when the hours are dark and the tempest wild.—*Selected.*

Prayers need not be fine. I believe God abhors fine prayers. If a person asks charity of you in elegant sentences he is not likely to get it.—*Spurgeon.*

Missionary.

From India.

Through the courtesy of Bro. H. R. Voth we can give our readers the following extract from a letter written by Bro. Ressler soon after his arrival in India, where he and Bro. Page have gone to engage in Mission work.

"I rather think that your field has difficulties that we do not have to meet. We have a classical language with a vast literature, all ready for us to study. The entire Bible has been translated into Hindi and the Bible contains the very best Hindi obtainable. Then we meet permanent institutions for the dispensation of justice and the protection of the innocent. So we have quite a different field of work from yours. But in many respects there are the same difficulties to meet. The same Satan inspires the minds of the Hindus as inspires the Moquis. The enemy's weapons are in large measure the same the world over. Custom, caste, and cavil are the most used weapons with us. You do not have quite the same kind of caste as we have, but you have custom and bickering to deal with just as we have. A frequent answer missionaries get is,—'Yes, Sahib, what you say is all true, BUT — — — —.' One missionary told a crowd of natives on a street corner, that they should not say *but*, but say *and*. And he explained the reasons. Then one of the natives spoke up earnestly and said,—'Yes, Sahib, what you say is true, *but* — —.' Then the crowd laughed him to scorn for his contradiction.

— — — —

"As I write, I can hear the orders given to a squad of native soldiers who are being drilled as officers. On the other side of the street I hear a native band playing a wild, wierd tune on a kind of drum and a reed pipe instrument. I suppose there has been either a wedding or a birth in the camp. Either occurrence would occasion such a racket.

"There are still some languages of this country into which the Bible has not been translated. One large island, Cutch, on the coast of the Arabian Sea, has a very conservative rajah, and he boasts that no missionary has ever been in his land or ever shall while he has anything to say to it. After I am well acquainted with the languages and customs of the people it would afford me great pleasure to try that place, but for the present we feel that other unoccupied land should find us a place. Let me hear from you. May God richly bless you. Pray for us."

Yours in Him, J. A. RESSLER.

All-Round Preparation for Foreign Missionary Service.

By the Rev. James L. Barton, D D, Secretary American Board of Commissioners for Foreign Missions

In entering upon the discussion of this subject, let us lay down two self-evident, though oft-forgotten, propositions which are counterparts of each other: (1) When the Lord calls one to a particular field and work, He does it with the expectation that the one called will prepare himself for that place and work. (2) The Lord calls no one to a work for which He does not give a sufficient time for adequate preparation. The question turns then upon what constitutes an adequate preparation for foreign missionary service. When this is clearly settled it will be easier to decide whether a call to this service has come, and if so, whether the present preparation is sufficient. It is safe to declare that the old idea, "That all who are commendably devout and are ready to go abroad, are called into this work," has long since been exploded. There is no doubt that the Lord can prepare anyone for any part of His service, but the fact is, He does not do it. The Lord calls, and the one receiving the call prepares himself with divine help to meet it. The question of preparation is as important as that of the call.

It is of great moment that all volunteers settle clearly the question of a call, and at the same time be clear in their minds as to what constitutes adequate preparation for the work to be done. Each individual must decide for himself upon his knees alone with God, the question of the call to the mission fields abroad, but after that he must bestir himself to secure the necessary preparation. Better be ready to go and not receive a call than to be called and never get ready.

Perhaps I can do no better than to direct attention to what is expected of the foreign missionary that each one may decide for himself what kind and how much preparation is imperative.

1. To-day in nearly every foreign mission field in the world, a missionary is an educator, a creator of literature in various languages, a preacher of the Gospel, an evangelist, an organizer of a new society, the personal representative of the best Christian civilization and life, a director of native forces in every kind of Christian work, a foundation layer of future Christian institutions, and a multitude of other things besides.

2. Missionaries are compelled to assume the position of leaders and directors; even when they do not appear so to do, they must be able to wisely shape the Christian thoughts of the people and lead them into right methods of work. In most fields they have as their associates, well-educated native men and women, some of whom have taken university courses in Europe and the United States. Colleges and theological seminaries have been planted and are filled with native students who are not one whit behind in ambition, mental acumen, and intellectual ability the students in American seminaries, colleges, and universities. The missionary must command the respect of such men and their native teachers so as to exercise the right influence and leadership over them in matters of education, religion, and in Christian work.

3. No missionary, except possibly the physician, can select, before going to his field, any one department of work with the expectation that it will be possible for him to devote his energies to that alone. In every mission field conditions are liable to sudden and extensive changes. Such changes are constantly taking place. Every missionary must be prepared to meet all emergencies and turn them so as to make them aid in the advancement of the Kingdom. No department of the work exists for any man or woman, but every missionary is at the front to do what needs to be done at that time, without reference to what he was sent out to do or what he wishes to do. Every missionary is a minute man ready at a minute's notice to undertake anything and make it count most for the kingdom.

4. The name "missionary" has come to have large significance among the people in most mission-fields. The sum of the virtues of all preceding missionaries are looked for in every new-comer. All that they have done, he is expected to be able to perform, and even more. It is important that, so far as possible, these not unworthy expectations be met. The present generation of missionaries enters upon work whose foundation was laid by men of breadth, wisdom, and power. The conditions that surround the work are such that only those of the broadest, all-round training can meet the requirements.

I have mentioned but a few of the leading reasons why candidates for missionary service should have the most complete training. The foreign missionary work is the broadest, all-round Christian work the world offers, and only broadly trained men can expect to make the greatest success in it. I have never seen a missionary, among the hundreds whom I have met, who gave the impression that he thought himself too broadly trained, while I have heard many of the best men and women express regrets that they had no more opportunities for obtaining for themselves a better mental and spiritual equipment for the work they must do. Medicine is about the only specialty mission work tolerates, and that department now calls for the college-trained physician. It is expected that as soon as natives can be trained in the medical profession, the necessity for foreign doctors will practically cease.

The foreign missionary of spiritual and mental power, with a thorough, all-round training, will never fail to find unlimited opportunity to use his every talent for the Master. He will always and everywhere make a place for himself and gain a hearing for his message. He becomes an ambassador for Christ, recognized even by multitudes who do not yet accept his preaching. This largest, broadest work to which the Lord calls His disciples, demands the consecration of the best Christian talent, prepared for the service by the broadest training our best institutions can afford.—*The Intercollegian.*

Why pull down thy barns and "build greater?" Thou hast barns enough—the bosoms of the needy, the houses of widows, the mouths of orphans.—*Ambrose.*

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Bro. Missionary Petter writes: "Why should we Mennonites quarrel on the question of language? If some prefer the English for fluency we should not demand of our many brethren that they must have the same preference" Just so. It would be folly even to allow our feelings to become estranged on account of the language. We may have different opinions as to what changes may or may not be brought about in ten or twenty-five years. Some of these opinions may be the offspring of our desires, or they may be the result of cold calculation in which different premises lead us to different conclusions. But all this must not disturb our fraternal relations. If Christ is our all in all and our one great aim is to win souls for Him, we shall not hesitate to make use of whatever language medium will be found to be the most direct way to the hearts to be reached, laying all personal preferences aside. With all of God's children, the heart language is the same—in Him they are one—no matter to what branch of the human babel their tongues may be accustomed. —S.

A Baptist clergyman in Philadelphia preached lately on what he called "The Second and Third Comings" of Christ. There was much Scriptural warrant for what he said. It startled the congregation and a reporter. The latter obtained an interview The preacher told him, "The Baptist Church has no creed excepting the Bible, and anything that can be proven from the Bible should be accepted." Amen, my Baptist brother! What is the use of having a formal creed anyway? Every creed yet formulated lies open to the charge of incompleteness, if not partiality. The Nicene creed certainly omits many important truths taught in the Scriptures. The Apostles' creed is a misnomer. It may not be wrong to recite a creed every Sunday, but its effect on the reciter is bound to be this, that he overemphasizes the truths in the creed and slights the truths outside of it, which are just as Biblical. Still worse, creed-nourished men are apt to resent the preaching of truths with which the creed has not made them very familiar, and soon the air resounds with charges of heresy. Much more might be said against creeds, but this much will suffice for the present. —A.

A Christian Newspaper.

The author of "In His Steps" is going to act as editor of the Topeka *Capital* for a week beginning with March 13th. The entire paper, including all its departments, will then be in his control, and the world is to see what a strictly Christian paper will be like. All who have read "In His Steps" can form a tolerably correct idea of what features will likely be missing in such a paper, as for instance, prize fights, sporting news, murders, etc. The newspaper world is on the *qui vive*, and successful worldly editors everywhere are skeptical of the result. One editor reminds Mr. Sheldon, in the language of the voice that spoke to Cæsar, to "Beware the ides of March;" and prophesies that "he will learn something he doesn't already know." Another looks more hopefully on the enterprise, but maintains that if the clerical editor fails to give "a review of the most interesting and important events that take place every twenty-four hours, it may be a highly useful organ, but it will not be a newspaper."

There are many interesting things in the scheme that provoke attention. In the first place, it is a tribute to the success already achieved by Mr. Sheldon in his reformatory work at home, that the home editor is ready to hand over his plant to him. If a man's success in local work is questionable, his neighbors generally ought to know it; and if such had been the case with Mr. Sheldon, the Topeka editor would not have made the offer. Then, doubtless, both editor and minister know that there is already a reading public in Topeka prepared for such a paper, since Mr. Sheldon has been educating his congregation and perhaps his town people up to the standard, and the editor may be conscious of the nascent revolution in taste. Again, most certainly Mr. Sheldon is not a deluded dreamer, for "In His Steps," he has counted the cost, and he does not anticipate immediate success. Besides, his aim is merely to demonstrate to editors and public what a strictly Christian newspaper should be. A Sunday edition will be issued, in order, as Mr. Sheldon will explain, not to jeopardize the business of the paper by suspending Sunday publication. Of course, if Mr. Sheldon had his own paper, there would be no Sunday issue. But we may be sure that this Sunday edition will not be clothed with flaring colors or reeking with sensational news of every description. It will contribute to making it easier for the reader to do good than to do evil. Any Sunday paper doing this might be patronized with apparent justification, by any Christian.

A million strong of C. E. people ought to subscribe for that week. They know Mr. Sheldon, and appreciated his ideas at Detroit. Then they ought to get up a petition begging for the continuance of the sheet. If C. E. people find the paper too unworldly, we will doubt whether Christian Endeavor has been of such pretended spiritual benefit after all. If the paper enjoys one hundredth part of the circulation enjoyed by 'In His Steps," then Mr. Sheldon may and should retain the management and the plant. Mr. Sheldon has the Moody spirit and the Moody control of men's confidence and purses.

Reader, look out for the unparalleled event, and subscribe for the *Capital* that week THE MENNONITE contemplates doing it. Then, if you like it, insist on its continuation. As you value an opportunity of doing that which will make for righteousness in the world, do not fail embrace this one.

Impressions of Moody.

BY ELSIE M. BECHTEL.

During the July of '97 I spent two weeks at Northfield, Mass. Here is Mr. Moody's home, the home of his beautiful seminary for ladies and also the training school. Seeing him there, hearing him, speaking with him and visiting his home, I formed many deep and beautiful impressions of the greatness and goodness of this God-like man.

The first impression I got of him was his happy, busy manner of doing things, especially in welcoming us. At the first meeting of the conference Mr. Moody came on the platform puffing from his hurried walk, and without any ceremony or formality made the welcome address, at least all the welcome address there was, when he said, "Well girls, I'm glad to see you. Welcome to Northfield and all that's in it. Make yourselves at home here in the buildings, on the campus, at my home and everywhere and may God bless you, every one of you." We felt welcome, every one of us. The lack of formality was characteristic of Mr. Moody. He was strongly sincere, fearless and direct. He was so good and so true; and that he had a message to deliver, and that the faithful delivery of that message entrusted to him by his Father was his *all* in life, was evident to everyone hearing him. He lost sight of himself, he buried himself in his one great object, the salvation of souls.

His wonderful energy was shown in every movement. His love for his Master and all men showed in the kindly beaming of his eye, the hearty shake and friendly pressure of his hand. He was ever thoughtful of others' comforts. Ever warning us against attending too many meetings or doing too much, while he himself attended two platform meetings, round top service, and once a week (Sunday morning's) sunrise meeting, sometimes preaching twice a day, and nearly always had something to say wherever he was. He was always prompt at the meetings, nodding, smiling and shaking hands with us as we five-hundred girls came hurrying in from the other meetings.

He loved singing. "All sing," he would say, "Why girls, every one of you can sing some-how; I don't know whether I'm always singing the exact tune, and to exact time myself, but you see I'm so full of His love I've just got to sing it out some-how. Now never mind if you don't get the time just right, sing out any way, say these beautiful words." Words like these often greeted us at the beginning of a hymn or meeting.

He taught the old story of Jesus of Nazareth, as He gave it him to teach. He taught of His love and mercy, and spent no time in discussing theories of theology. He saw the sin in the world and knew that help and comfort could only come from these teachings.

When I came back from Northfield, some one asked me "Is Mr. Moody's grammar poor?" I had to answer "I don't know," I had no desire after hearing him to note whether his grammar was the best or not, what he said I know was beautiful and good because it came not from Moody but from the Christ in Him.

Above all things he detested religious pretense and held strong opinions on this point, but nowhere did he apply them so relentlessly as in the spheres of his own life. He taught as Christ taught, by illustrations and parables. He loved to preach on some one of Christ's parables as his text. He often spoke of the parable of the Pharisee and Publican, and told us how often the old Pharisee popped up within him, and he had to say with the Publican, "God be merciful to me, a sinner."

The last evening he spoke of "The Christ," as his text, and his theme was "Christ is all you make Him," His last point was the eternal life in Christ Jesus, and he spoke to us of himself in these words, which I wrote as he spoke them: "Now girls if you hear that D. L. Moody, of Northfield, is dead, it won't be so, even if the papers do say so. D. L. Moody ain't a goin' to die. He may get rid of this old body of his, but for a better one. You can't do anything with a man that's got eternal life, even if you threaten to kill him. He'll just turn around on you and tell you "You can't kill me, I've got eternal life; and if you do take this tired old body from me, I'll just go home to my Father."

He has now "gone home to his Father," but has left with the world an example of how good and beautiful a human life can be that is in Christ Jesus. His busy mind and body are at rest, but the good he has done will live forever.

A Few Press Opinions of Moody.

It would be difficult to name any man in the present half-century who has done so much [as Mr. Moody] to give the power of spiritual vision to men who having eyes saw not and having ears heard not, to give hope to men who were living in a dull despair or an even more fatally dull self-content, and to give that love which is righteousness and that righteousness which is love to men who were before unqual fiedly egotistical and selfish. With him the theology was never an end, always an instrument. If any liberal is inclined to criticize his theology, let him consider well with himself whether he is doing as good work for humanity with his more modern and, let us say, better instruments.—*The Outlook.*

"Mr. Moody was a wonderful leader of men. Everywhere he went he set others to work for Christ. No one was so bad as to be repulsive to him, and no one was so wise or good that he did not venture to approach and use him to further his service for Christ. Thousands of waifs rescued from rags and wretchedness are useful men and women because Mr. Moody put his arms of love around them and lifted them up. He has builded many structures in many cities where young men and women gather to work for and worship God. But his noblest monument is made of living stones builded together for an habitation of God through the Spirit. His life can best be summed up in one sentence: He was a wise winner of souls." —*The Congregationalist.*

"He was a thorough conservative in his study of the Bible, and had no faith in the higher criticism, although he had tolerance for those who believed in it. He was a believer in Premillenagianism, but was careful in preaching not to disturb his hearers with it. Many stories are told of his faith in persuading men of wealth to give money to carry on his work. He had to raise $200,000 a year to carry on the Northfield schools and the work in Chicago. He was a very lovable man, a keen judge of human nature, remarkable for his common sense, and for the directness and fervency and simplicity of his appeals. No other evangelist of the time has done such a work, and that, too, without arousing any criticism. The people have all believed in him, even those of different faith or of no faith at all."—*The Independent.*

Spiritual Training of Children.

BY HATTIE B. WILE.

Observing the lives of young men and women, boys and girls, inquiring into their knowledge of the Scriptures as well as into their feelings concerning divine truths, one very often realizes that their spiritual training, if they had any, is a failure. The question arises in the mind of the observer is, Why is it thus? Is it because we teachers and parents into whose charge they are given do not possess enough of the love of God to influence those around us, or do we fail to bring these truths to the children at the proper period of their lives?

No sooner does a child become conscious of an outside world than there seems to rise intuitively in its mind the idea of a divine Creator. This idea manifests itself in the child's anxious inquiries; Who made the flowers? Who made the birds? no uncommon questions for a child to ask. As soon as these questions are formed in the minds of children and put to those in charge of them, so soon should spiritual training begin. At this age the child learns readily. How the little ones delight in the simple stories which are told to them. The impression made on the tender minds will never be forgotten. Bring to a child of this age the story of the Saviour both in words and by illustrations, if possible. Do you think that the child will forget the story? Ask the the child about it weeks or even months afterwards and find with what delight it repeats the story to you.

Neglect the spiritual training of the child when its mind is most susceptible to impressions, or until it has passed through childhood, and your work of training it will be a hard task and very likely be a failure despite your earnest efforts to interest him in the Word of God.

The minds of the young men and women are very often filled with thoughts concerning their own personal likes and dislikes, though they seemingly attend to our instructions. Undoubtedly the preacher had this in mind when he said: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say: 'I have no pleasure in them.'" If they have not been taught the Scriptures and convinced of a Saviour's love in childhood they frequently leave the classroom without having received any training whatever

We find the greater number of the boys and girls who earnestly love the Saviour are those who have been spiritually trained from infancy. It is appalling to see how young men and women revel in vice and misery and bring upon themselves the reproaches of a just and righteous God. Very often we point with the finger of scorn at the erring ones, forgetting at the same time that young men and women will be just what we train them to be from infancy. How many homes are there throughout the land in which the word is never read in the presence of the children, or in which the children never hear the voice of their parents in prayer? Do We wonder at their ignorance of the Scriptures or the lives they lead? It is true that children who are reared in homes where the love of Christ rules supreme sometimes turn aside from the right and journey to a "far country," but invariably such come to their senses, and, like the "Prodigal Son," retrace their steps to their Father's house. "Train up a child in the way he should go; and when he is old, he will not depart from it." Dear readers, those of you who are parents make the great object in the training of your children to know and love God. Bring them up in the nurture and admonition of the Lord; then will they bless you in your old age. Many parents forget that children are jewels of the Father given into their care, for the destiny of whose souls they are in a measure responsible.

Train them that on the last great day you may meet the righteous Judge and be able to say with joy: "Father, here are all those whom Thou hast given to us.

New Hanover, Pa.

For "The Mennonite"

Germans or Mennonites, Which?

While German is the mother tongue of our church, we need not suppose that Mennoniteism will die when our pulpits become English The purpose of the General Conference was never to perpetuate the German language, but to unite the efforts of our churches that they might work more effectively, bringing about the salvation of souls. Our Western brethren must not be blamed for insisting upon serving God in their mother tongue, but, they ought to consider the fact that we of the east are neither German by birth nor sympathy, even though we do speak a dialect of German (Pennsylvania Dutch, for most of our forefathers were Hollanders). We Pennsylvanians have long ago discovered that our dialect is an encumberance, not only in our religious life, but in our business and social standing. Even Germans, who ought to respect what remains of their mother tongue, preserved through six or eight generations in our English-speaking land, only laugh at us when we use it. And it is a useless German to us. Those who have spoken it all their lives cannot understand or make themselves understood to one who speaks a really good German. The Influence of our churches in the east depends very much upon their attitude toward the English.

Brethren, anxious for the life and success of the General Conference, ought not to be too harsh in crying down the use of English in the work. English will ultimately become the language of the conference, for German will not live as long in our western communities as it did in Pennsylvania. Provision must be made for the children who in a little while will only speak in the ton ue of their native land. We certainly do not mean to bar them from our fellowship because they have become anglicized.

We hold the doctrine of our church to be thoroughly Biblical. How can we propogate scriptural truths among English speaking people if we insist upon them becoming German? English is used in our Mission work. Would we consistantly permit the Heathen to become an English Mennonite and insist upon the civilized communicant remaining a German one?

Some hold a preservation of German in our family and church to be a duty we owe to our fathers in the faith. But our duty to our fathers is to teach their doctrine, not their language; a religious duty not a secular one. All the efforts our church can command is needed to-day to rebuke the military spirit of the English speaking people, by a clear setting forth of the Christ doctrine of Peace. The evils responsible for the "burning questions" in our church to-day might be better corrected in the language of those whom the church legislates to be offenders. When we place the barrier of language about the things we teach, the sincerity of our desire to have the world adopt them might be questioned. Is not the foundation upon which our church is built strong enough for all who would build upon it? Why not then make the one who speaks English a brother instead of an intruder? SILAS M. GROSS.

Philadelphia, Pa.

Selected for the "Mennonite" by Arthur H. Siebert.

The Preacher's Vacation.

The old man went to meetin', for the day was bright and fair,
Though his limbs were very tottering, and 'twas hard to travel there;
But he hungered for the Gospel, so he trudged the weary way
On the road so rough and dusty, 'neath the Summer's burying ray.

By and by he reached the building, to his soul a holy place;
Then he paused, and wiped the sweat-drops of his thin and wrinkled face.
But he looked around bewildered, for the old bell did not toll;
All the doors were shut and bolted, and he did not see a soul.

So he leaned upon his crutches, and he said: "What does this mean?"
And he looked this way and that, till it seemed almost a dream;
He had walked the dusty highway, and he breathed a heavy sigh—
Just to go once more to meetin' ere the summons came to die.

But he saw a little notice tacked upon the meetin' door.
So he limped along to read it, and he read it o'er and o'er;
Then he wiped his dusty glasses, and he read it o'er again,
Till his limbs began to tremble and his eyes began to pain.

As the old man read the notice, how it made his spirit burn!
"Pastor absent on vacation, church is closed till his return."
Then he staggered slowly backward, and he sat him down to think,
For his soul was stirred within him, till he thought his heart would sink.

So he mused aloud and wondered, to himself soliloquized—
"I have lived to almost eighty, and was never so surprised,
As I read that oddest notice, stickin' on the meetin' door—
'Pastor off on a vacation'—never heard the like before.

Why when I first joined the meetin', very many years ago,
Preachers traveled on the circuit, in the heat and through the snow;
If they got their clothes and wittals ('twas but little cash they got,)
They said nothing 'bout vacation, but were happy in their lot.

Would the farmer leave his cattle, or the shepherd leave his sheep?
Who would give them care and shelter, or provide them food to eat?
So it strikes me very sing'ler, when a man of holy hands
Thinks he must have vacation, and forsake his tender lambs.

"Did St. Paul get such a notion? did a Wesley or a Knox?
Did they in the heat of Summer turn away their needy flocks?
Did they shut their meetin' houses, just to go and lounge about?
Why, they knew that if they did, Satan certainly would shout.

"Do the taverns close their doors, just to take a little rest?
Why, 'twould be the height of nonsense, for their trade would be distressed,
Did you ever know it to happen, or hear anybody tell,
Satan taking a vacation, shutting up the doors of hell?

"And shall preachers of the Gospel pack their trunks and go away,
Leaving saints and dying sinners get along as best they may?
Are the souls of saints and sinners valued less than selling beer?
Or do the preachers tire quicker than the rest of mortals here?

"Why it is—I cannot answer, but my feelings they are stirred;
Here I've dragged my tottering footsteps for to hear the Gospel word,
But the preacher is a traveling and the meeting house—is closed;
I confess it's very trying, hard, indeed, to keep composed.

Tell me, when I tread the valley and go up the shining height,
Will I hear no angels singing—will I see no gleaming light?
Will the golden harps be silent? will I meet no welcome there?
Why, the thought is most distracting, would be more than I could bear.

Tell me, when I reach the city over on the other shore,
Will I find a little notice, tacked upon the golden door?
Telling me 'mid dreadful silence, written words that cut and burn—
"Jesus absent on vacation, Heaven closed till His return."

When the saloon burned at Ridgefield Park, N. J., the Endeavorers began a fight against replacing it. Although ground was broken for a new one, they succeeded, after a discouraging beginning, in getting such an array of signatures to a petition that the judge refused the license.

For the Young People.

C. E. Prayer Meeting Topics.

BY S. M. ROSENBERGER.

Feb. 4.—Things that endure. Matt. 7: 21-27.

It is well for us to ponder and note the things that endure, for they are the only things actually worth striving for. We rear day by day a structure, not with our hands, but with the thoughts and emotions to which we give sway, and the actions to which they lead. This building, which is our character, is not for time alone, but for eternity. In order that this building may stand for eternity, its foundation must be eternal and sure. Christ, the Word, is the sure foundation, and there is no other. "For other foundation can no man lay than that is laid which is Christ the Lord." "Heaven and earth shall pass away but my word shall not pass away." The foundation laid, the building must be raised with the greatest care. The Christian graces, faith, hope, and love will constitute the framework of the character based on Christian discipleship. It will endure notwithstanding the fierce storms that assail it. To complete the building, there will be the works that grow out of faith; and then the Master-builder, our Father, will grant us the fruits of the Spirit as adornments of the noble temple. These will make our lives beautiful for time and eternity. Shall we not strive to raise such a structure? Then shall we be accounted workmen that need not be ashamed. "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

Feb. 11.—Seek first the Kingdom of God. Matt. 13: 44-46.

Both parables of the lesson speak of the kingdom of heaven as a great treasure. They differ in the manner in which the treasure is found. We find exemplifications of both cases in human life. There are those who wander along aimlessly from day to day. They live solely for the present. To them the kingdom is hid indeed. How can they with no desire for anything above carnal enjoyments know of the things of the kingdom! But some day unexpectedly the beams of a light divine enter their darkened soul, and they discover that there is something above the things of this life that gives promise of great value—a treasure. There are those, again, who seek for something to satisfy a great need they feel in their souls. They try this and they try that to satisfy the need. They seek goodly pearls. Education, culture, deeds of charity, and good works of many names, all fail to satisfy. To each one of these may be applied the term "goodly." Who, in these days, doubts that education and culture are forces for uplifting humanity? Who would dispute the fact that good works show nobility of character? Yet they alike fail to satisfy the great need of the seeker because they are not the supreme good. But these seekers too are destined to find something better. God, in His mysterious ways, makes Himself known to them, and to them has been revealed the "pearl of great price." In both parables, we are told that the finders parted with all they had in order to secure the one great treasure. This was the all-important point. It is the all-important point with us. We have the promise that if we seek the kingdom first, other things will be added. We have no promise that the kingdom shall after all finally be ours, if we make the other our first concern. Let us not err, but make our calling and election sure. It is valuable because, as we have seen under the previous topic, it is enduring. It is valuable also because "it is profitable unto all things, having promise of the life that now is and that which is to come."

Feb. 18.—The Sin of Liquor-selling; how end it? Hab. 2: 1-15.

A business called by its right name! Of all means employed by persons to gain advantage by making victims of poor unfortunates, few are so despicable as that of selling rum to those bound by the chains of the liquor habit. Yet how often does the business alluded to wear the cloak of respectability! Yes, how often is it carried on with the open sanction and approval of professing Christians! Why is the business sin? Because drink tends to destroy health, judgment, character, life itself. How often it succeeds in accomplishing its work of destruction, we know all too well. Drink destroys a man's chances of being saved. "No drunkard shall inherit the kingdom of Heaven." The rum-seller, through his business, serves to bring innumerable woes upon mankind, and thus serves to degrade instead of uplift humanity. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity." The words of this prophet of old have no uncertain ring. How shall we end the evil? The solution lies with the Church and the public schools. It lies very largely, I believe, with the members of the Young People's organizations. In the first place, professing Christians must rise up and call the business by the right name. They must refuse to call the business respectable. The young especially should identify themselves with some temperance reform movement. Constant agitation of the subject is necessary. Then the quiet weapon of the ballot must be seized upon and used when opportunity is offered to do so in this warfare. Ultimately the right shall triumph as it always does, and righteousness shall have a glorious victory.

Feb. 25.—The Strength of Humility. Luke 18: 9-14.

No lesson perhaps, is harder to learn than the lesson of humility. It is so natural for us to look upon our powers as our own possession and then to glory in their achievements; so natural to claim credit for our good works. But in the Christian's calling, we are plainly taught, strength lies not in self-glorification, but in humility. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." His life was a continuous lesson of humility, ending in an ignominious death. What strength was there in the humility he practiced? Enough to enable him to do the work which he came to perform. Through it, he could do the will of His Father in the face of his enemies. What was the strength in the humility which the publican practiced, in the lesson? It availed to bring him favor in the eyes of God. What strength is there in the humility with which every Christian should be clothed? It brings us favor in the sight of God, and helps us, yea, enables us to live out the life which we profess. Standing in our own strength, we are bound to fail. We can not endure the buffetings of the world. We can not withstand the desire to shine in the eyes of the world. But humility enables us to overcome. No life of modern times is, perhaps, a better exemplification of the strength of humility than the late D. L. Moody's, and his life should be an inspiration to us. Then note the glorious promise: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

How Anita Understood Love.

A Story for the Children. From the life of some Indian Girls.

BY MABEL GIFFORD.

Rose Haven was a home that a large-hearted woman opened for Indian girls who had been educated at the Government school, but who did not secure a livelihood, and so were in danger of drifting back to their old ways.

Mrs. Celia Lovell—Auntie, as the girls called her—did something toward the solving of the problem by interesting a number of friends who helped start the home. There were always more Indian girls eager to come than the room or means provided for.

This little nest of a home was well named "Rose Haven," for it was almost hidden among the roses—such roses and in such abundance as California homes may boast. Here the girls learned all kinds of work, indoors and out of doors, and continued their studies, which they dearly loved.

One morning as the girls ran helter-skelter across the wide veranda and over the lawn, Auntie looked after them and smiled a contented smile. "My dear girls!" she said, half aloud, "I believe I am sure of all of them—except Anita. She is so proud and headstrong that nothing seems to reach her heart."

Anita was the girl who stood taller than the others, and who bore herself like a queen, and would not romp like the others. She was a sort of leader among the girls.

Scarcely had they disappeared when there was a sound of swift, light footsteps returning, and a murmur of voices. Presently ten dusky faces, with very bright eyes and very solemn countenances, peered through the shrubbery, and then ten lithe figures came up through the braided light and shade, with the rose petals showering upon them as they passed.

In their midst they were half leading, half supporting, a woeful little Indian maid. Her feet were bare, her garments tattered, and her hair disordered.

Anita followed the little group with her usual impassive countenance. But when they reached the veranda, she stepped forward. "It is Wenonah," she said. "Her people beat her; they give her nothing to eat. She will stay with us." She turned and motioned the stranger toward Auntie.

"My dear girl!" exclaimed Auntie, "it is impossible for me to admit another member to this family. You know I nearly despaired of making arrangements for you."

There were tears in Auntie's eyes and in her voice. With the last word she stepped down and took poor Wenonah in her arms.

"Wenonah walked all the way—one hundred miles. She ate leaves and berries. The skin of her feet is broken," said Anita, while the others waited in solemn silence.

Auntie led the girl into the house, and with her own hands bathed the swollen and blistered feet, while the others hastened to prepare a lunch, and to bring clean garments.

When Wenonah had been at Rose Haven a week, Anita discovered that she had beautiful eyes, and was most winsome. This made Anita glad that Auntie was unable to add another member to the family.

The girls had begged so hard, that Wenonah had been cared for a second week. "Maybe," said they, "something will come of it."

The last night of the second week came, and no help had arrived. The girls had gone to Sunset Cliff, and, when they came home through the twilight, and found Auntie sitting among the shadows on the veranda with her hands over her face, they knew there was some sad news for them. They stood before her awed and speechless.

"Wenonah must go; that is what it means," said Anita.

"Why does she care so much?" asked the wondering Wenonah.

Ah! it was because she cared so much that these Indian girls loved her.

"Poor Wenonah! She will have to go home and be beaten, and never learn books," said one.

The wonder in Wenonah's face turned to despair as she took in the meaning of the solemn looks and words. "Don't make a fuss?" said Anita, who was watching her sharply. "Auntie's heart breaks."

Wenonah did not make a fuss; she gave a deep indrawn breath as if it were her last, set her lips hard and turned away without a word, and swiftly vanished among the shadows of the rose trees.

One by one the girls filed noiselessly by Auntie, and went to their rooms—all but Anita; she crouched in the shadows of the rose vines that trailed across a corner of the veranda. With her hands tightly clasped and her breath coming hard, she waited, muttering now and then, "Wenonah must go."

By and by Auntie took her hands from her face, and with a heavy sigh walked down the veranda and went into the house.

When Anita heard the door close, she came out from her hiding place and glided out to the lawn, a shadow among the shadows. She had gone in search of Wenonah.

She found her under the trees just as she had thrown herself, face down, in the grass.

Anita stood, tall and straight, beside her. "The Great Spirit loves Wenonah; he will take care of her," she said, solemnly.

"If I had learned books I might know that, but not now," was the reply.

"I did not learn that from books; it was Auntie made me to know that," said Anita.

"It is easy to speak words," Wenonah replied. "I could do that if you would be Wenonah and let me be Anita.

"Come!" commanded Anita; "to-morrow night will be time enough to begin to sleep under the trees. Auntie is waiting."

She took Wenonah by the shoulders and half pulled her from the ground. Slowly and without another word they returned to the house.

"Go in," said Anita, opening the door and closing it again, shutting herself out.

She stood in the shadow by the window and saw Auntie take Wenonah in her arms and kiss the poor, sad face.

The fierce feeling in Anita's heart grew stronger, and clinching her hands and frowning darkly, she muttered once more the words so often on her lips, "Wenonah must go."

Anita had a restless night—so restless that her companion rolled out of the bed upon the floor, taking a share of the covering with her.

Just as the great red moon disappeared behind the foothills and the deep darkness of the night gave place to the gray light of approaching dawn, a form stole out from among the shadows at Rose Haven and swiftly vanished.

At breakfast that morning, one chair was vacant.

"Anita is late," said Auntie, turning to Anita's room-mate.

"She was gone when I awoke," said the girl. "She is in the garden; she had a restless night."

But Anita was not in the garden, nor anywhere about the place. Auntie went to her room. On Anita's pillow a note was pinned. It had evidently been written by the dim moonlight; but after a moment Auntie made it out and read it to the wondering girls:

"I have gone to my people. Keep Wenonah. My people do not beat me. If they did—I am strong. Wenonah must not be beaten; she will die. Do not forget, always,

"ANITA."

Under the pillow was Anita's Testament, open. Auntie read the verse that she found marked:

"Love one another as I have loved you."

—*American Messenger.*

For the "Mennonite"

Trustees of the United Society of Christian Endeavor hold a Meeting for Prayer and Conference.

The board of trustees of the United Society of Christian Endeavor held a three days' meeting at "The Lakewood," Lakewood, New Jersey, beginning December 12, '99. Forty-three members were present coming from fifteen states and from Canada. The occasion was a special mid-year meeting of the board of trustees for the purpose of holding a religious conference and considering Christian Endeavor needs and methods. More than half the time was given to prayer. To describe this meeting is simply an impossibility. Our hearts burned within us as we counseled and talked together, cementing more closely the bond of fellowship and love. The great thought that predominated all the sessions of the conference may perhaps best be given in a few quotations, taken down at random: "God is," "God is here." "We hear His voice as the brethren speak to us of His grace and love."

The meeting was composed of representative men from all the different religious denominations. No body of men ever met of whom it could be more truly said, they "were of one heart and of one soul. Here were men from different walks of life, and from the different sections of our great country, representing almost all the phases of the Christian Religion, each man of strong individuality and force of character, and yet not a dissenting voice in evidence. Every action is made unanimous by this Board before it goes out to the societies and into the world. As we thus sat together in council there was not the slightest evidence of preferring one another. All with child-like simplicity were one in Christ, and with singleness of heart sought only to advance the cause for "Christ and the Church, and the "World for Christ."

During the hours for devotion very frequently the voices were so broken by the emotion of the heart that it was with great difficulty for the speaker to proceed. Few eyes were present that were not bathed in tears. There was in it all a sense of confidence and joy and rest in God, which was indescribable.

From beginning to the end of the conference there was no abatement of spiritual fervor and earnestness. Again and again would we sit in silence before God, hearing no voice but His, and seeing no man but Jesus only. Often almost unconsciously and unannounced all would fall upon their knees and one would follow the other in earnestly pleading with God. And sometimes in the deep stillness of the moment a voice would quietly and tremblingly begin to chant a hymn, as "Nearer, my God to Thee," or, "I Need Thee Every Hour," or, "Rock of Ages, Cleft for Me," or, "Jesus lover of my Soul." And in those sweet moments the deepening influence of the Holy Spirit's power would fill the room and the hearts of all present. These were the supreme moments of our life. At last came the closing hour, each had offered a prayer for the work so dear to us all, the Mizpah benediction pronounced, and with indescribable painfulness the farewells were said. All have again returned to their various duties in life, but "Remember Lakewood" still rings in our ears and echoes from our hearts.

N. B. GRUBB.

Philadelphia, Pa., Jan. 1, 1900.

For the Sunday School.

To those of our readers who have come to look for the brief notes on the Sunday school lessons, we can bring nothing but an excuse. Our excuse is, that at the last moment when it was too late to make good the deficiency we were disappointed in not getting the notes from the person from whom we were expecting them. For next month Bro. C. van der Smissen has promised to write in this capacity.

Normal School for Sunday School Teachers.

The Philadelphia Sunday School Teachers now have a Normal School, meeting Tuesday and Friday nights, in the University of Pennsylvania. A small charge is made for entrance fee. The faculty is notable. Prof. Brumbaugh and Prof. Forrest Dager teach Pedagogy as applied to Bible school work, and Rev. Drs Kerr Boyce Tupper, Wallace MacMullen and W. J. Erdman take other departments of instruction. Many earnest teachers are enrolled. This is an advance of remarkable interest.

In Highways and Lanes.

Pittsburg and Allegheny had a house to house Sunday school canvass, under the lead of the County Sunday School Association, and organized by Mr. Hugh Cork, a specialist in that work. He selected 2,250 workers from all the churches, even the Catholics co-operating, and gave each worker a block of homes small enough to be reached in one day. Then, after several conferences, fully defining the work, they visited 83,000 homes in one day, and ascertained the church relations or inclinations of 400,000 people. Nearly every house was gladly opened to them, only a few hundred of the 83,000 refusing the desired information. Later, the entire county of Allegheny was visited. One pastor secured forty-three members to his church from the information the visitors gave. Many Sunday schools have added 25 per cent. to their membership.

Blind Leaders.

Recently we heard an address by a prominent educationalist and Sabbath School worker in which he exalted the importance of training in the Sabbath School teacher and indirectly made light of the need of spirituality and consecration. He was one of those who teach that children are naturally good and, all that is necessary is to develop that "natural goodness," and if properly developed perfection will be the result. So it is necessary above all things that the teacher be "trained" in order that he or she may be able to deal with the various characteristics of children and so to "feed" the good and "starve" the evil tendencies and thus develop perfect character!

It is sad to notice if we look around us how the "leaven" of this evil teaching is spreading and how "Christ is become of no effect" unto many. Yes, many in the present day who "did run well" have been "hindered" in obedience to the Truth by this "persuasion" that "cometh not of Him that calleth you." More dangerous than any other false religion, more dangerous than Infidelity or Rationalism is this subtle teaching. While calling itself "enlightened Christianity" it aims a blow at the very foundation of true religion and seeks to deprive mankind of the atonement of Jesus Christ. Truly in this if in anything Satan appears in the garb of an Angel of Light, and alas! how many are receiving him as such.

It is a good and right thing that the Sabbath School teacher or other Christian worker should be trained and that they should have the very best of training, but according to that old-fashioned Book, the Bible, they are "Blind Leaders of the Blind" who seek to teach others, and yet know not themselves what it is to be "born from above"—no matter how well they seem to be fitted for the work.

The first requisite then for the Christian worker: "Ye must be born again"—without this miracle of grace all training is in vain. Then there must be a yielding of the heart and life to God for service, and consequent taking possession of the heart and life by the Holy Spirit, who will lead into all truth and who is the only teacher who can train a worker for God.

A Christian willing to learn and work. God's Word, the text book. The Holy Spirit, the teacher. Result: A worker, trained, true, and successful.—*Faithful Witness.*

Tacks.

What piece of metal does hard work so simply and effectively as a tack? There is a point and there is a head—that is all there is of it; the point to penetrate and the head to hold; yet the Corliss engine or the Hoe printing press is not a more perfect tool. Given good wood to enter, and your tack is acute as a jury lawyer, pertinacious as a bull-dog. It holds the carpet where the strongest hand would slip, and often loses its head rather than abandon its trust.

The tack is thus efficient because of its double nature, sharp at one end, flat at the other. The whole world has no more useless piece of metal than a blunt tack, or a tack with its head broken off. The one cannot get its initial grip the other cannot maintain its steady grasp.

Every teacher is a tack-driver. He must make his own tacks. Not every truth comes to him sharp-pointed and broad-headed. If he would have his truths enter, he must point them with bright, brisk, snappy statement, or with a question that pricks attention like a needle. If he would have his truths hold, he must extend them and broaden them with illustration, application, discussion, repetition and review.

Teaching that is all point, all flash and dash, darting here and there like a snap-dragon, will make a brilliant show, but will not make Bible scholars. It will attract attention, but it will not produce results. The scholars will carry away an impression of smart sayings, sharp questions, scintillating points, but no truths that will widen out into strong and faithful living.

On the other hand, teaching that is all head, that is thorough, broad, practical, that applies itself to life, that unfolds a truth fully, and recurs to it with patient reviews, will certainly fail if it is not pointed, if it has not pricked the conscience, speared the interest, or even prodded the attention.

The tack is your model, teachers; and the next time the small boy lays one on your chair, preserve it and wear it next your heart.

Nor are the tactics different when we enter the school of life. The Great Teacher knows well the two-fold nature of his art. Seldom does he teach a lesson except in this double way. His truths are pointed with a pang, a throb of joy, a cry of despair, the swift realization of a danger, a duty, a privilege, or a blessing. They broaden out also through long nights of pain, through long days of toil, through months of temptation and struggle, through years of conquest and praise. Let us thank him for both, nor shrink from either. The carpenter knows best how and where to drive the nail.

—AMOS R. WELLS, *in Sunday School Times.*

It would be a considerable aid to the Sunday school scholar, especially if he is a member of the Bible Class, to read up the intervening chapters of any certain Bible-book occurring between one lesson and the next. It would also save the teacher time and energy.

If you come to Sunday school to hear the best things the Bible has to teach you, and yet happen to sit under a teacher giving you only the second best, do not fold your hands in despair, but ask questions, and you will soon change the atmosphere around you, and wake up your teacher's conscience.

Washington and Lincoln.

This month contains two national holidays in honor of men whose memory is kept sacred.—Washington and Lincoln, the one, Father of his country, the other, its savior. Both men were born great. Both were emancipators—the one liberating white men from English tyranny, the other black men from American slavery. Both died shortly after their greatest work was done. Both, though commanders-in-chief of armies, preferred peace. Both were pious men—and this is what endears them most of all to Christians. Washington's secret prayer on the snow in dreadful Valley Forge, and Lincoln's dependence upon God's overruling providence, will forever crown the greatness of each with unfading laurel.

Programme

for Ministerial Meeting to be held in Bethany Mennonite church, Quakertown, on Monday, 10 a. m., February 5th, 1900.

I. A Biblical Searchlight on 2 Thes. 2: 3, 4.
N. B. Grubb.

II. The Distinctive Principles of our Mennonite Faith Scripturally Illuminated.
W. S. Gottshall.

2 o'clock, p. m.

III. The Analytic or Synthetic Mode of Preaching—Which is to be preferred? A. M. Fretz

IV. The Advantages of a Congregational Church Polity over an Episcopal mode of Church Government. A. S. Shelly.

7.30 p. m. Preaching Services.

An Appeal.

In simple justice to the English authors who have made "The Expositors' Bible," and to their chosen publishers we urge that their rights in this country be respected, especially by all clergymen.

This we do in view of the fact that an unauthorized reprint of this work has been undertaken by an American reprinter, a reprint which, as we are informed, is not being made under the editorial supervision of the General Editor-in-Chief, or of the other authors, nor have any arrangements been made by the promoters of this reprint to make any payment for the authors' rights.

Surely with the dawn of the twentieth century, the right of literary property should be held, at least by clergymen, to be as sacred as that of other property, and (in the realms of conscience) a moral wrong should be avoided as zealously as a legal wrong.

Rt. Rev. Geo. F. Seymour, Springfield, Ills.
Theo. L. Cuyler, D. D., Brooklyn, N. Y.
Josiah Strong, D. D., New York.
Augustus H. Strong, D. D., Rochester, N. Y.
Bishop John H. Vincent, Topeka, Kan.
R. S. Macarthur, D. D. New York.

January 20, 1900.

Marriages.

Lansenbigler—Musselman.—On November 25, 1899, at the house of the bride, at Steinsburg, by Rev. S. M. Musselman assisted by Rev. J. S. Moyer, Horace Lansenbigler, of Brick Tavern, and Ida Musselman, of Steinsburg.

Lewitt—Allen.—On January 1, 1900, by S. M. Musselman, William Lewitt, of Newtown, Pa, and Mrs. Julia Allen, of 115 W. Haines St., Germantown.

Strunk—Rotenberger.—On January 13, 1900, by A. B. Shelly, Reuben R. Stronk, of Lower Richland, and Sallie C. Rotenberger, of Trumbauersville, Bucks county, Pa.

Deaths.

Hagey.—On November 21, 1899, near Hatfield, Pa., Alfred H. Hagey, aged 15 yrs., 11 mos. and 28 days. Interment on the 26th at Souderton Old Mennonite church. Services at the house by H. Crouthamel, and at the church by A. M. Fretz.

Anders.—On November 24, 1899, in Hatfield, Pa., Warren B. Anders, aged 20 years and 1 day. Interment on the 28th at Towamencin Schwenkfelder church. Services by A. M. Fretz, George Meschter and Rev. Hoffman.

Gehman.—On November 30, 1899, in Springfield, Pa., of pneumonia, Abraham F. Gehman, aged 77 yrs., 2 mos. and 21 days. On Dec. 5th he was buried at the Springfield Mennonite church. Funeral services by J. S. Moyer. Text, Job 14: 1.

Fulmer.—On December 3, 1899, near Silverdale, Pa., Lania, child of William H. and Emma Jane Fulmer, aged 10 month and 27 days. Interment on the 8th at Keller's church. Services by A. M. Fretz and Rev. Weaver.

Hibschman.—On December 9, 1899, at Eschbach, Pa., of Diphtheria, Frank B., son of Allen P. and Alice (Brunner) Hibschman, aged 4 yrs., 4 mos. and 5 days. Owing to the malignant nature of the disease the little body was interred the same day on the Brunner family plot in the Boyertown cemetery with only a brief service at the grave. On Sunday, Dec. 31st, a memorial service was held in the Hereford Mennonite church, by the pastor, A. S. Shelly.

Horner.—On January 3, 1900, in Philadelphia, of cancer in the stomach, Adelaide, wife of Oliver H. Horner, and daughter of Jacob F. and Catharine Shelly, aged 39 yrs., 5 mos., and 11 days. Services were held on the evening of the 7th in the First Mennonite church where deceased had been a faithful member for over thirteen years up to the time of her death. On the 8th the remains were taken to the West Swamp Mennonite church for interment, where further services were conducted by A. B. Shelly and N. B. Grubb.

Kummery.—On January 12, 1900, in Allentown, of whooping cough, Russel, infant son of Harvey S. and Emma (Stauffer) Kummery, aged 1 yr., 3 mos. and 9 days. Services led by A. S. Shelly were held at the house on the evening of the 16th at which a large number of the neighbors and friends of the bereaved parents were present. Interment was made the following day at the West Swamp Mennonite church where A. B. Shelly officiated.

Merkel.—On January 25th, 1900, in Milford, Bucks county, Pa., Eddie Lester, son of Howard and Addie Merkel, aged 1 yr., 3 mos. and 11 days. Interment was made at the West Swamp Church on January 30th. Funeral services conducted and sermon preached from Luke 1: 66, by A. B. Shelly.

Contributions

For Heathen Missions.—General Fund.

From Emmaus cong., Kan., $71.85; Bruderthal cong., Kan., $75.00; Mennonite cong. of Reihen, Baden, Germany, $11.00; Cong. at Summerfield, Ill., $24.75; Deer Creek cong., Okla., $4.00; Hillsboro, Kan. cong., $20.00; St. John's and Ebenezer congregation, Ohio, $40.75; S. S. Hillsboro, Kan., $11.00, Y. P. S., Halstead, Kan., $10.00; Cong. Coltax, Wash., $5.00; Alexanderwohl cong., Kan., $10.55; Springfield S. S., Kan., $5.45; E. A. Selbrag, Monadridge, Kan., $1.00; Bethel cong., Mo., $4.40; Trenton, O. Mission Society, $10.00; Pleasant View S. S., Aurora, Neb., $38.09; Sewing Society, Pulaski, Ia., $20.00; Catharine Wittmer and Uriah Binkly, LaSalle, N. Y., $7.00; Cong. Newton, Kan., $21.50; Menn. cong in Switzerland, $19.04; Bethel cong., Mt. Lake, Minn., $50.00; Cong. at Christian, Kan., $8.51; Anonymous, $25.00; S. S. Gretna, Man., $14.00; West Zion S. S., Moundridge, Kan., $42.79; West Zion Y. P. S., $5.55; Cong. at Pretty Prairie, Kan., $12.25; Cong. Meadows, Ill., $10.00; S. S. at Summerfield, Ill., $10.00; Cong. Henderson, Neb., $36.82.

Indian Mission Fund.—From B. F. Welty, Bethel College, Kan., $10.00. Gratefully acknowledged.
Brainerd, Kan. Gustav Harder, Treas.

For Home Mission Work.

From West Zion cong., Moundridge, Kan., $11.00; Cong. Colfax Wash., $11.03; Salem cong., Dalton, O., $6.26; S. S. Halstead, Kan., $3.73; Cong. at Pretty Prairie, Kan., $10.15; St. John's and Ebenezer cong., Pandora and Bluffton, O., $40.75.
Gratefully acknowledged,
Schwenksville, Pa. W. S. Gottshall, Treas.

For Publication.

From collection at General Conference at Bally, Pa., $10.87;

For the Purchase of a Printing Establishment.—From Jacob Baer, Summerfield, Ill., $1.00; J. S. Amstutz, Bluffton, O., $1.00; S. F. Sprunger, Berne, Ind., $20.00. Gratefully acknowledged,
Berne, Ind. J. F. Lehman, Bus. Manager.

For India Famine Sufferers.

From Allen Latshaw, Phila., Pa., $1.35; Wm. Ruben, Colfax, Wash., $5.00. Per H. H. Regier, collections from Mountain Lake, Minn., $41.00. Per J. F. Lehman, from A. M. Moser, Berne, Ind., $2.00; A. Widmer, Berne, Ind., $1.00; Jacob C. Isaac, Moundridge, Kan., $10.00. Per Jacob Wiens, from Molotschnan cong., Marion, S. D. $16.11. Per Heinrich Riesen, from Bruderthal cong. Canada, Kan., 25th anniversary, $70.14. Per Chr. Schowalter, from Zion cong. Donnellson, Ia., $22.75. Per E. L. Claassen, from Menn. cong., Whitewater, Kan., Christmas collection, $83.10. Per D. Goerz, from H. R. Voth, Chicago, Ill., $5.00; C. H. Wedel, Newton, Kan., $5.00; Abr. Sudermann, Newton, Kan., $4.00, Maria Spenst, Newton Kan., $1.00; Anonymous, $9.00; Anonymous, $7.00. D. Peters, Perryville, Ore., $10.00. Per M. S. Moyer, from Bethel Menn. church, Monitean Co., Mo., $19.45; Per A. F. Toews, from Salem cong., Butterfield, Minn., $46.00. Per Mrs. H. C. Hornburg, from Miss Emma Krehbiel, $1.00; Miss Lizzie Krehbiel, $1.00. Mrs. H. C. Hornburg, St. Louis, Mo., $5.00. Per A. A. Sommer, from Salem church, Dalton, O., $26.79. Per P. P. Steiner, from Menn. church of Bluffton and Pandora, O., $220.02; Sewing circle of Bluffton and Pandora, O., $40.00. Per J. F. Lehman, from C. K., Danvers, Ill., $2.00. Per H. H. Ewert, from Dietrich Klassen, Neuanlage, Manitoba, $5.00; Abram Klassen, Neuanlage, Man., $1.00; Peter Loewen, Letellier, Man., $5.00. Per S. F. Sprunger, from Menn. cong., Berne, Ind., $42.50. Per Jacob Rupp, from West Zion cong., Moundridge, Kan., $55.26. Per H. J. Krehbiel, Trenton, O., Christmas present from N. N., $1.00; Chr. Mosiman, $1.00; Johanna Kennel, 75c; Chr. Kennel, $2.00; Mrs. D. Bender, 50c; Katie Stonecker, $2.00; Mrs. J. G. Augspurger, 50c; J. Kennel, Sr., $1.00; Katie Augspurger, $1.25; Joseph Meyer, 50c; Lorena Augspurger 50c; E. J. Augspurger, 50c; H. J. Krehbiel, $2.50. Total $787.07. Gratefully acknowledged.
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XV. No. 6. Quakertown, Pa., March, 1900. Whole No. 174.

In This Number.

Christ's Temptations. By H. G. Allebach.
Lessons from Moody's life.
By Northfield Training School Students.
The Famine in India—Correspondence.
By J. R. Godshall.
Mission Work in India compared with China.
Missionary R. M. Glover.
Child Study. Selected.
C. E. Topics. A. S. Shelly.
S. S. Lesson Notes. C. van der Smissen.
Moody on Lodges.
Paul's Confession. (A paraphrase.)

Features of April Number.
Abraham Lincoln. By Fred. Yeakel.
Churches and Sunday Schools in Florida.
By Henry A. Longacre.
Sketch of the Donkobors.
Playroom and Nursery—A Children's Column.
Mennonites in South Germany.

Sixty pupils are in present attendance at the Cantonment Mission school.

A man may have the Ten Commandments frescoed on his face, or one painted on each finger, and yet not be a Christian—John Wanamaker.

In Langnau, Berne, our Mennonite brethren from all over Switzerland assemble in annual conference. The congregation at Langnau numbers about 300 members.

According to the last annual census, there are 2,069 Cheyennes and 1,011 Arapahoes in Oklahoma. Each number is smaller by between 200 and 300 than it was two years ago.

The workers at the Cantonment Mission, in connection with their prayer-meeting, are at present studying the Epistle to the Hebrews. It is a rich storehouse of salvation truths. May they find it such!

The Topeka Capital, for the six days (March 13-18) during which Mr. Sheldon is to be its editor, will cost 25 cents. Clubs of twenty-five or more can receive it, sent to individual addresses, for 20 cents. Orders will not be filled after March 1.

Bro. Missionary Petter celebrated his Thanksgiving in the tepee of an old Indian chief, who invited the brother to speak to him about the day. Brother Petter read the 147, 148 and the 103 Psalms for the first time in the Cheyenne language, and offered prayer. Then they sat down to the Thanksgiving feast, composed of turkey, chicken, ham, rice, bread, and coffee. No table, fork nor spoon were used, but the meal was just as palatable.—*The Review.*

Our people at Bluffton witnessed a tilt lately between a Dowie man and a lodge man. It was a case of Mephistopheles against Lucifer. The Dowie man, on the evening of January 22, was going to reveal the secrets of the Modern Woodmen and the Knights of Pythias, but the lodge emissaries rotten-egged him off the stage. Though we have little sympathy with Dowieism, we have still less respect for lodges and such low-lived rowdiness. At the same time, some people calling themselves Christians, members of no lodge, are guilty of the same thing.

Rev. Cornelius Wedel, father of Prof. C. H. Wedel, of Bethel College, died January 25 at his home, at Goessel, Kan. Deceased was the pastor of the Mennonite Brethren congregation at the above place from 1880 to the time of his death. From 1876 to 1880 he had been minister in the Alexanderwohl congregation.

The 102nd session of our Eastern Conference will open in the Quakertown Mennonite church Monday morning, May 7th. The Conference sermon will be preached Sunday evening, May 6th by Rev. A. M. Fretz in the English language, to be followed by a short address in German. Monday evening will be devoted to a paper on some religious topic and an additional address, the subjects, language, and participants to be announced later in these columns.

The Rev. H. L. Hastings wrote many anti-infidel books, yet none more able or popular than the one entitled "The Inspiration of the Bible." A movement is now on foot to secure the carrying on of this tireless worker's projects. It is in the form of a call for a monument to Mr. Hastings, and suggests the publishing of a memorial edition of the above book to consist of a million copies. The call has a signature of 19 names, among them being Ira D. Sankey, Francis E. Clark, Theo. L. Cuyler, Rear-Admiral Philip, President Thwing, and Prebendary Webb-Peploe.

In Washburn county, Wisconsin, on a tract of land containing 3,240 acres, a number of Mennonite families and single individuals from the vicinity of Mountain Lake, Minnesota, formed a settlement last fall. They called the settlement Sarona and formed themselves into a society with the name "Christian-Social Community." They constitute one household working together and eating at one table. There are at the present time 48 persons in the community, representing seven families. We may soon be enabled to give our readers a nearer insight into the nature of this unique settlement.

Elder Leonhard Suderman, of Whitewater, Kan., one of the oldest ministers belonging to the General Conference, passed from labor to reward on Jan. 20th. In his gentle, loving disposition, his noble godly life, and his conscientious devotion to the service of his Master and his church, he was a man of great influence for good. By the impressiveness of his very presence and his strong individuality he invariably made an ineffaceable impression upon those who came in contact with him. He will, no doubt, be greatly missed by the people of his congregation (Emmaus) and by his fellow-laborers in the ministry.

A new Mennonite church was dedicated at Wayland, Iowa, Sunday, Feb. 11, nearly four years subsequent to the dedication of the second building of the Emmanuel Congregation at Noble, Iowa, which is four miles northeast of Wayland. The officiating preachers were Rev. W. W. Miller, of Pulaski, Iowa, and Rev. J. C. Mehl, of Goshen, Ind. The latter preached in the morning, the former in the evening. Nearly $300 were raised during the services toward defraying the cost. The entire cost of the building is $2700, nearly all paid. The young people of the church bought the carpet, organ and bell. Rev. P. E. Stucky is the pastor. The congregation is composed mostly of former members of the Emmanuel congregation. Revival services were held there the following week.

A little paper, its first issue being the February, 1900, number, reached us lately, published monthly by our brother, Rev. S. K. Mosiman, the Supt. of the Cantonment School. It is called "The Cheyenne and Arapahoe Sword," and is published in the interests of the Mission. The school boys mainly do the work on it. No subscription price is solicited, only stamps to pay for the postage being the modest demand. It contains a little budget of fresh and interesting news from the heart of our Oklahoma Mission center. On the second page is the Lord's prayer in both Cheyenne and Arapahoe, these being furnished by Bros. Petter and Funk respectively. Psalm 103: 8–11 also appears in Cheyenne, and Acts 17: 22 and 25 in Arapahoe. The whole is clearly the enterprise of our energetic Bro. Mosiman, and is indeed a commendable and timely step.

The Situation in Manitoba.

by benj. ewert.

Having been asked to act as correspondent for "The Mennonite," I shall try to send in a few notes occasionally.. Before giving account of any happenings from our congregation, I first wish to make the readers of "The Mennonite" somewhat acquainted with the state of affairs here.

It will be known to most of the readers that there are many Mennonites living here in Manitoba, in the Red River valley, near the international boundary line, their number being from 12,000 to 15,000. They are divided into eight congregations, three of which are very large, each having several thousand members. Two of these stand to some extent in fellowship with each other; of the others, each stands separately. Neither of these eight congregations, (with the exception of the Mennonite Brethren) belong to any conference. Our congregation,—Alt-Bergthal by name, which has about 400 members and six ministers, has for some years been helping to support the Foreign Mission of the General Conference and has heartily welcomed Bro. J. B. Baer and other ministers from the South in her midst, whenever they came here. From this can be seen how she stands towards the General Conference, and we hope the time will soon come that this congregation will join the General Conference. With love and best wishes to all the readers and the editors I am fraternally yours.

Edenburg, Manitoba, Feb. 14, 1900.

Special Occasions at Berne, Ind.

On the evenings of the 7th and 8th of February our Temperance Union and Ladies' Mission Society celebrated their anniversaries, the former its fourteenth and the latter its thirteenth anniversary. Rev. J. B. Baer who was called as a speaker for the occasion, spoke at the temperance meeting on the subject "The Church and the Saloon," the next evening at the Ladies' Mission Society, on Matt. 26: 10, followed by Rev. S. F Sprunger who spoke on Isa. 40: 30. Between these addresses were rendered recitations, Bible verses, quartets and songs by the choir. At present our minister, S. F. Sprunger, in answer to a repeated call, is at Bluffton, O., assisting in a series of meetings held at that place.

On the 22d of January we had the rare and very highly prized opportunity to have Dr. John G. Paton, missionary of the New Hebrides Islands in our midst from 10 a. m. to 2 p. m., enjoying a very interesting talk of more than one hour by him; the impression made by him and the appearance of the old "Heathen Apostle" we trust will be for a life time.

[illegible]

Missionary.

Notes From Our Missionfield.

Two converts, a man and his wife, were recently baptized by missionary Petter and added to the Cheyenne congregation at Cantonment, Oklahoma. Brother Petter writes of others who are "almost persuaded."

Our Mission Board is now actively engaged in devising plans and in selecting a place for the contemplated mission in India. It is expected that at least one missionary will sail for India some time during the coming summer so as to arrive there by the coming October.

Two of our baptized Indians, both members of missionary Funk's Arapahoe church at Cantonment, Philip Rabbit and Mary Stander, have gone to Carlisle where they are pursuing their studies. Another one, John Wolf Chief, has gone to an industrial school where he is learning a trade. All write occasional letters to their former teachers in which they testify of their Christian faith and character.

Sister Horsch, wife of missionary Horsch at Arapahoe, O. T., has for some time been seriously afflicted with sickness. With the expectation that the change would do her good and the hope that by efficient medical treatment her health would be restored, she has been staying with her parents in Kansas for some time. For a while it seemed that our hopes should be realized, but of late her condition has become more serious again and so that it is feared that she will never be able to return to the station at Arapahoe again. In the apprehension of this brother Horsch has asked the Mission Board to be relieved from his work. This is a severe stroke for our station *Hiawanam* at Arapahoe, where brother Horsch has been laboring for a number of years with visible success.

Missionwork in India and in China.

Dr. R. M. Glover, a missionary in the employ of the Christian and Missionary Alliance in China, recently visited India and the mission stations of different churches and societies established there. In a report of his journey as published in the November number of *The China Messenger* he also compares the advantages and disadvantages for mission work in India with those in China. He writes: "British rule makes certain aspects of the work in India very different from that in China. Wise and efficiently enforced laws, proper administration of justice, public works and sanitary measures, thoroughly equipped railroads, well built carriage roads, modern telegraph and postal systems, affording rapid and comfortable travel and swift communication to every part of the empire, all this contrasts agreeably with the disruled and unprogressive Middle Kingdom. Nearly all the stations of our mission are on the railroad. In general, the missionaries are not by any means so isolated as in inland China, usually some Government officials and quite commonly other Europeans are residing in their districts. Eurasians also are a much larger class than with us, so that on quite a few stations some English work is carried on in addition to that among natives.

"Methods of work differ widely from ours. The street-chapel so prominent with us, has no part in the work. Evangelistic preaching is done almost exclusively in the open air. The order of the day I found in general somewhat as follows:—An early rise at about five o'clock, light refreshments, and then out for the morning's preaching, usually in some of the outlying villages, before the people begin their work. Then home again and breakfast about ten o'clock; a short rest during the extreme heat of noon-day, indoor duties and studies, dinner at about four o'clock, and then out for an evening's campaign of preaching on a street corner of the town or again in neighboring villages. Something like this forms the daily programme when the missionaries are on their stations. But the dry, cool season, beginning in October, brings with it an entire change of work. This is the touring season, when our brethren and sisters are away from home as a rule for some three months, itinerating in various parts of their *taluks* or district. Their outfit for these tours consists in a driving cart drawn by horses or oxen, a rough ox-cart to carry baggage, cooking utensils and provisions, in charge of a servant, and usually a tent which constitutes the missionary's house when touring. In this way they move on from place to place, sowing the precious seed in open air meetings and in homes when practicable.

"This difference in the methods of work naturally accounts for the difference in the missionaries' homes. In China, where our work, at least in the South up to this time, centres in large cities, and is done in great part in systematic indoor meetings, we find it advantageous, if not essential to the best interests concerned, to dwell in connection with our preaching halls in the heart of the cities. In doing so we are of course not unaware of some measure of disadvantage to ourselves in health and comfort. In India, where the work is not thus carried on, but is more distributed over the district, the reasons for dwelling within the native cities are not so strong, while on the other hand the intense heat of summer calls for the best possible conditions for dwellings. Most of our India missionaries therefore live in modest but very comfortable bungalows in the outskirts of the towns. The scorching winds of the hot season, blowing waves of fine sand, necessitate the closing of all doors and windows during the greater part of the day time, and thus larger, high-ceiled rooms are called for, such as native houses rarely afford. Rents too are much higher than in China.

"Caste, happily unknown in China, is the most powerful and pernicious enemy of the Gospel in India. It is an evil whose subtle and serious bearing upon missionary work can not well be appreciated from a mere theoretical knowledge of its meaning. It fairly saturates Hindu life, and thus confronts the missionary in every part of his work. Caste, more than anything else, is blamed as the hindrance to preaching in chapels. Caste-exclusiveness and fear of defilement by contact with others would keep Hindus from entering such places. In the same way the missionary is checked in attempting visits to the homes of the natives. His setting his foot within the door may be regarded as a contamination and necessitate ceremonial cleansing. If he unwittingly touches a cooking utensil or some vessel used for eating or drinking, which probably lies near him, it must promptly be destroyed as thereafter unfit for use. If he work among the lower castes his access to the higher is thereby barred. He is commonly called a European outcast. Gospels and tracts offered freely are refused from his hand as defiling. So terrible is the bondage of this system that I was told of cases during the dire famine of two years ago, who actually starved to death rather than accept food or drink from either foreigners or members of a different caste.

"The same struggle has to be met in regard to accepting the Gospel. To become a Christian is to break caste. And to break caste is to a Hindu as fearful as death. It means as complete a severance from home, relatives, friends, property and every former tie as if he had literally died. Never can the convert return to witness to his people or to show by consistent example the reality of his new life. The Christian bears the odium of an 'outcaste' and testifying is rendered extremely difficult to him. Even the instructed native mission agents, who are for the most part from lower castes, are greatly curtailed in their sphere of usefulness, being disowned by their own caste and despised by other castes. Such a state of affairs tells sorely upon the native churches, dampening the ardor of converts to witness for Christ, and resulting in many cases in a lapse into listless indifference and spiritual coldness.

"And still another of caste's practicle hindrances is that it materially affects the missionaries' expenditures, for they require more servants than would otherwise be necessary, since one man will positively refuse to do more than the restricted class of work which belongs to his particular caste.

"On the whole I think it safe to say, that there is not a great susceptivity for the Gospel in India as in China at the present time. India, like Japan, seems in great danger of being satisfied with education and civilization, without feeling the need or desire for Christianity. My trip has led me to appreciate perhaps more than before not a few features in the Chinese character and in the present missionary situation in China which are, I believe, grounds for real encouragement and hopefulness in our work, despite its many difficulties."

For The Mennonite.

The Famine in India.

The districts which are most sorely afflicted by this awful visitation cover an area of over 250,000 square miles in extent, and between three and four millions of people are in distress. A number of native states received loans from the Government amounting to over half a million dollars, to be used in various ways for the relief of the sufferers.

Hundreds of thousands of people are on relief work, digging canals, building railroads, crushing and quarrying stone, opening new roads, digging artificial lakes, etc., etc., and thus they are kept from utter starvation by the meagre sustenance the relief system affords. The men get only about four cents a day, the women three, and the children on an average one. This is barely enough to keep them from starving, yet better than nothing.

In one relief camp there are 13,000 at work. There is increased suffering among them on account of the cold, especially among the children, being only clad in a few rags, not near sufficient to cover their emaciated bodies. Some have booths made of branches of trees, to live in, the leaves were dead on the branches and will soon fall off, and later on the cold will be piercing through this wooden lattice work.

The situation grows worse daily. It is now three months since the rainy season has passed, and no rain has come, so that a dreadful famine is inevitable. The sufferings during this famine will be greatly increased as there is not only a failure of crops but a complete failure of the rains. Wells and rivers have dried up in some parts of the country, and are fast doing so in others.

Present indications are that this will be the worst famine ever known here unless other nations come to the rescue. The farmers are sending their cattle away to the hills. A few weeks ago we read that a thousand head of cattle were sold for a thousand rupees, when in ordinary times they would have sold for 40 to 50 rupees per head. In many places of India the fields are as bare as the roads, and even the trees are dying fast.

The last rays of hope for a crop in these parts have fled. The grim specter famine with all his mighty train of fatality, suffering and sorrow, is now approaching from every quarter. Nothing is left for thousands but to starve and die, unless assistance reaches them in the very near future. The price of grain is rising almost daily, and at the present rate will soon be out of the reach of the masses.

The following letter was written home to a friend by a missionary: "My dear friend,—I know your heart would ache, if you could be here now. People are begging at our gate, and such crowds at the poor people's meetings! It is almost like a camp meeting. Many hundreds will starve to death this year. We are praying God to send us the money so we can open relief work, and also save some of the children. People are already getting desperate. At Nagpur they have already 50 armed police to guard the grain market. Brother ——— was in the bazaar yesterday morning and saw a poor woman bring her bed on her head and sell it for three annas, about six cents. It was worth at least 32 cents. People sell their oxen, carts, and rude farm implements, then their cooking utensils, water pots, then the wood that is in their partially mud huts; then the roofing material, and finally when all is gone for food, they wander from village to village begging bread, the children often die by the way, and in the end the parents succumb to its cruel ravages.

Grain is getting very high. Last week we saw the Catholic sister of charity at a village trying to get children, they take all they can get. We feel God wants the Protestants to be just as aggressive. We know you will all pray for us." ——

One of the saddest and most shameful things that is occurring all the time, is the selling of poor innocent girls to Mohammedans for immoral purposes. They take advantage of such occasions by buying up a large number. The poor people being driven to desperation by starvation, will sell them at the merest trifle, as low as two annas (four cents), rather than see them starve.

Death by starvation is possibly the cruelest of all forms, both by the maddening severity of its pangs and by its long duration. All the flesh seems to disappear from the body, then the brain consumes away and they become idiots, the lips shrivel up, leaving

the teeth exposed, giving the appearance of an animal; then even the marrow of the bones consumes away and paralysis of the limbs follow, which ends in death when the vitals are reached.

A more humane and Christian work cannot easily be found than the helping of these poor, helpless, starving, dying people, and I am sure there is nothing that commends itself higher in their judgment than to relieve physical suffering in all its various forms, especially from starvation.

Rajnandgaon C. P., —J. R. GODSHALL,
India, Jan. 4, 1900.

In a private letter to Bro. A. M. Fretz, accompanying the above article, Bro. Godshall writes:

It makes my heart ache when I remember what I saw in the other famine, the awful sufferings of men, women, and children, endured without a groan or complaint. These poor deceived people believe in fate, *i. e.*, what happens, happens and cannot be averted.

No doubt God wants to speak loudly to these people through famine, plague, etc.; but even than we must remember what Pauls says: "How shall they call on Him whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" O Lord, let this once more be a Macedonian cry,—"Come over and help us."

May I simply state, that Dr. Page and Brother Ressler are getting their mission buildings put up in a hurry, and at a very low cost. The Government told them if they would find work for the people, it would pay them for the work. So the brethren have several thousands employed, making brick, digging the foundations for the buildings—the two houses, hospital, servants' quarters, orphanage, digging well, etc., etc. So they have simply the oversight of the work, and the Government pays the people for the work done.

It would be a great advantage in every way to begin mission work now. May God lead forth and open the way.

Unto God the Things that are God's.

Writing on the subject of The Tenth Legion, in the *Keystone Endeavorer*, George M. Paul concludes his argument for proportionate giving as follows:

The rule the Apostle Paul gave was "On the first day of the week let every one of you lay by him in store, as God has prospered him." What does that mean but proportionate giving? Income large, giving large; income small, giving small; a proportion of whatever there is.

God will judge us not by our prayer books, but by our account books. Let us look over our account books, and see what our money goes for. In the United States the annual drink bill is $1,020,000,000, tobacco $625,000,000, bread $600,000,000, boots and shoes $335,000,000, sugar and molasses $225,000,000, foreign missions $5,000,000. In other words, for every cent we give for fore gn missions, we pay 45 cents for sugar to keep us sweet, $1.25 for tobacco to make us strong, and $2.00 for intoxicating drink. We are the salt of the earth, but we spend more for salt than for foreign missions; twice as much to buy trunks to travel with as we pay to send the Gospel message traveling; twice as much for umbrellas to protect us from the rain as we give to protect the heathen from degradation and death. The gloves which cover our hands cost more than those same hands drop into the missionary contribution box, and we pay more for looking glasses to admire our benevolent faces than there is benevolence in our faces to admire. The reason, we think, why we can't afford to give God his tenth is because we buy everything we want for ourselves, and there is nothing left for him; we fare sumptuously every day, and let the Gospel feed on the crumbs which fall from our table. It is the old story of living beyond our means. The nineteenths which God has given us are not enough, and we see a portion of his money. We ought to put God first in this matter. The rule is, "Honor the Lord with the first fruits."

Christ's Temptations.

By G. ALLBACH.

Christ could be tempted as he was tempted in the wilderness only after he knew he was the Son of God, this revelation having been fully communicated to him after he was baptized and indwelt by the Spirit. Then he knew he must be the one mentioned in Daniel 9.26 and Isaiah 53, and that he was to cut be off for the sins of the people. Then because Jesus was human, he was to be subject to temptation. He would naturally shrink from suffering and death, and the devil would suggest to him dishonorable escape from it. Christ was to seek for a sign, which would be but a cloak to disguise unbelief. "An evil and adulterous generation seeketh after a sign." God was to satisfy Christ's hunger by allowing a miracle to be wrought. This miracle would then ostensibly be accepted as conclusive proof that Jesus was God's Son, since God as Father would surely go out of His way to provide for His Son. Christ would have been a hypocritical Pharisee had he yielded to the temptation. He would have wilfully doubted against better knowledge. He had heard God's voice saying, "This is my beloved son." He believed it to be God's voice, and said so later John 5 37. Now he could have no reason to doubt. Doubt would have betrayed a desire to dodge duty. It would have been the most disgraceful hypocrisy. Honest doubt God meets half way. But taking advantage of God's readiness to meet honest doubt by masking selfish motives with such specious candor, would be provoking God to wrath and tempting Him. It would come under the heading of the sin against the Holy Ghost.

Of course, God would not permit a miracle to be wrought under such conditions, any more than would Jesus later on. "And he did not many mighty works there because to their unbelief." But if Jesus had yielded, and doubted that he was God's Son,—and thus the Messiah—he would not have humbled himself and become obedient unto Death, and accomplished the redemption of man. We are to be specially grateful that Jesus triumphed over the tempter's stratagems, and thus allowed himself to be made sin for us that we might be made the righteousness of God in him. His answer to Satan is a most happy and convincing declaration of his faith in God's providence, and of his compliance with God's sovereign will. "Man shall not live by bread alone, but by every word that cometh out of the mouth of God." "God's word," he might have said, "expressed pleasure in me, His son. That word is sufficient for me. As God's people of old were to leave the fleshpots behind in Egypt when they started on their pilgrimage, and were told that God would provide for them—and His word was the guarantee of the manna that fell abundantly; so I, pointed to my mission, and starting out on my redemptive service, will trust as Israel trusted, and my Father will see me through." Jesus quoted Scripture for its confirmatory value. Thus did God; thus He continues to do. He made known His way to Israel: He will have them justified in every age. This is the greatest value that Scripture can yield—"to justify the ways of God to man." Not the quotation, but the faith that appropriated the quotation constituted the strength of Christ's resistance; and if we have his faith, we need not be looking long for a suitable quotation.

The devil, failing to force his passage through one gateway in the citadel of faith, makes an assault on another. Even though Jesus' faith in the identity of his divine person could not be shaken, there might be a possibility of avoiding the *Via Dolorosa* which ended at the cross. Would God's delight in His Son, so freely expressed at the Jordan, allow any cloud to overcast it? Would He not save His beloved Son from humiliation and disaster? Let the trial be made. If God would send angels to bear him up in their hands when he cast himself from the pinnacle, it would be a divine intimation of His intention to spare him the ignominy of being taken to prison and to judgment by his enemies.

This was the burden of the tempter's second whisper. Tempt God to show the falsity of His word. Compel Him to give the lie to it.

But Christ could not be the instrument of such base machinations. He would not incense His all-wise Father to righteous wrath and give Him occasion to punish crass unbelief by leaving it to perish miserably by its own hand. He knew that his Father's pleasure was based not on his being a Son, but on his faithful fulfilment of the Son's mission. He knew that the Father could not swerve a hand's-breath from His eternal purpose. He knew that the love of the Father, though inexhaustible, would not be allowed to eclipse His justice and His wisdom. He thought of the tempter's quotation, and how its vital part had been disregarded and omitted. He could expect the ministrations of angels only when he walked, not in the by-ways, but in the royal highway of God. For a moment, he had a glimpse of the scene at Rephidim, where Israel, in wilful stupidity of unbelief, tempted the long-suffering of God by exclaiming, "Is there a God among us or not?" And recoiling from such revolting impiety, he said, "Thou shalt not tempt the Lord thy God."

Then the devil stood outwitted. He could no more hope to prevail over weakness by unholy acumen. He could not stagger faith by assaulting it with the Sword of the Spirit, for its point was turned back on himself. So he thought to play upon that love of the fallen world that could adequately indulge and manifest itself only by the free outpouring of the Son's life-blood. Like a vision, the Prophet's "he shall see his seed" attracted his spiritual eye beyond the shadow of the cross, and he could see the glorious millennial day dawn upon the kingdoms of the world, judged with righteous judgment. He could see himself exalted by the Father, and angels, saints, and risen ones bowing before him and confessing him Lord. "Why not ascend the throne now, and at once relieve oppression and banish tyranny?" came the Satanic suggestion. Ah! the devil's last thrust was the unkindest of all. It was not the stealthy stab of craft, it was the brutal blow of malice. "All the kingdoms of the world and the glory of them will I give thee if thou wilt fall down and worship me." The great heart, full of love, was subjected to the torture of Tantalus, the object seeming within, and yet remaining without its grasp; and the divine passion of righteous leadership was aroused without successful promise of satisfaction. It was not doubt this time but essential nature that had to be subdued. The Son of God had to humiliate himself once more, and the noble activities of genuine love had to be smothered into soul-cankering passivity.

"Quiet to quick bosoms is a hell."

But the blow, while it stunned, did not fell. The awful request that the Son of God should worship the devil as an exchange for gratified holy desire, only betrayed the tempter's weakness, and tore away the mask of light and revealed the Satanic person in all his hideousness.

The struggle was over. The reply was that frank utterance of outraged piety, "Thou shalt worship the Lord thy God, and him only shalt thou serve." The first victory was won. Gethsemane and Calvary no longer seemed so formidable and sinister. And, as in Gethsemane, after the terrible agony of soul, an angel sustained the exhausted spirit, so now, holy angels ministered to him, and dispensed nourishment and peace.

The City Slums.

Extract from an Article by Mrs. Ballington Booth in "Ladies' Home Journal."

The greatest curse of slumdom is unquestionably the low saloon, where men with manhood sapped away, and women trodden down into the very dust, gather night after night to laugh and dance and drink, flinging away their poor, blighted lives in reckless revelry. It is ghastly merrymaking, laughter without sound of mirth, dancing without step of agile feet, and a drinking that maddens the desperate brain and burns the parched lips. I have spent hour after hour within these places, talking to the hopeless women, and the utter despair of their life is something never to be effaced from the memory of those who have seen the bitterness of the poor soul behind the mask of brazen indifference. I have never gone down into these shadows and come back the same. I have always felt older after each experience, and life has been sadder to me forever afterward. Had my purpose been that of sightseeing of "doing the slums," the cost would have been too dear a one to have paid, and I would never have undertaken it. —

Some persons think they are too young, too weak or too ignorant to do anything until they reach a time of life when they are too old, and then they suddenly realize that it is too late.

The Mennonite.

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QUAKERTOWN, PA., MARCH, 1900.

Not every preacher has the enviable gift of happy epigrammatic illustration Jesus used it when he said: "If the blind lead the blind, shall not both fall into the ditch?" Paul used it when he wrote: "Shall the thing formed say to him that formed it, Why hast thou made me thus?" These illustrations are mostly employed to expose or brand some error or evil, or shame it out of existence. More than one preacher must feel himself scored by the rather homely though terse characterization of superficial preaching which an old minister, long since dead, once attempted: "Some preachers dealing with their text remind one of a pig coming across a tightly-closed bag of corn. He sniffs and sniffs around it, but never gets at the kernel."

A close study of Romans 14 and 1 Cor. 8 cannot but convert the earnest Christian student into a total abstainer from intoxicating drinks. The analogy between meats offered to idols and spirituous liquors is so evident and complete, and the Christian duty of the strong toward the weak so similar that its binding authority can no more be questioned in the one case than in the other. But the duty is one imposed by *love*, not by law. We who are strong must be abstainers because we desire to save our brother. If any Christian cannot be moved to abstain out of brotherly love, he shows the Cain spirit, and lives to himself. Let him profit by the solemn assertion of Paul: "But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ."

A dollar is a dollar. This seems like a self-evident truth, but it implies a false conception. Every dollar is equal to one hundred cents, and things having the same equivalent are equal to each other. So far correct. But dollars, like many other things, have a way of representing something besides that expressed in their face value. Here is one dollar which stands for hours of honest, loving, God-fearing, selfdenying toil, and, as it is laid into the contribution box, there goes with it the love and faith-prayer of a devoted child of God. Here is another that speaks of the very life blood of fellowbeings robbed and despoiled, and as it comes into the treasury of the church it is cold with the selfish indifference and worldly-mindedness of the giver. Are these two dollars alike in value and desirability? One may buy as much coal as the other or pay for the same number of Bibles for the heathen, but how about the effect to those who give them and to those who knowingly accept, perhaps even solicit such illgotten treasures for their church coffers?

It was well remarked by one of our ministerial brethren at our late Ministerial Conference that "infant baptism had its origin in the unscriptural doctrine of infant damnation." It is worthy of notice that prominent and influential men in other than the Mennonite and Baptist churches are abandoning their old groundless faith in infant baptism on confession of faith as alone scriptural. The well-known Dr. Madison C. Peters, of New York is a late case in point. We may be permitted to say that one of our missionaries, formerly a member of the German Reformed church, was converted to adult baptism as a result of his investigations occasioned by a request that he write an essay on the scripturalness of infant baptism. Generally, when a fair study of the New Testament is undertaken, the well-nigh inevitable conclusion is that infants are not to be subjects for baptism. Perhaps the most convincing passage of Scripture forbidding the doctrine of the necessity of infant baptism is found in 1 Cor. 7:14—"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now they are holy." We have no certain record of infant baptism before the time of Cyprian (about 250 A. D.). Tertullian (about 200 A. D.) opposed its introduction. The writer once asked a little girl where all children went to when they died. She replied: "To heaven." "But," he asked, "What if they were not baptised?" "That don't matter," was her prompt answer.

A Worker Tried and True.

Bro. J. B. Baer has given out the following statement. It is directed primarily to the Home Mission Board of General Conference but is made public as it concerns the whole Church for the welfare of which Bro. Baer has worked so hard and so well. It would indeed be a pity if such an efficient and devoted worker should be lost to this part of the work for which he has shown such pre-eminent qualifications, and we hope the Board will be able so to re-arrange the general division of the work that Bro. Baer may be retained in the service, devoting at least a part of his time to the sphere in which his past labors have been so fruitful of blessed results.

ANNOUNCEMENT.

My term of service in the Home Mission work has expired on January 1st this year. After earnest and prayerful consideration I wish to announce that, as I declared to the Board some time ago, I can not any longer continue to labor in the same way as I have thus far done. It is now fifteen years since the call of the General Conference first came to me so unexpectedly. It was only with a heavy heart that I could cut loose from the work in which I was then engaged and decide to enter upon this new work. But since then I have endeavored to labor as the Lord gave strength and ability, and have sought according to my best knowledge and conviction to assist in furthering the interests of our church and its principles. I can truthfully say that I have now given fifteen of my best and most vigorous years wholly to this service. The Lord knows that I desire in no wise whatever to stand in the way of the blessed progress of His work.

I would add yet that, in order that the Board may have a free hand and be entirely unhampered in their further arrangements, I have declared my readiness to step out entirely from the direct service of Home Mission. I hope the Board may be able in the future to find those better adapted and more able to carry on this necessary and responsible work of Home Mission.

May the Lord reward with much blessing, in time and eternity all the friends, brethren and sisters in the Lord for the love and sympathy which have been shown us in so many ways. In Christian love humbly yours. J. B. BAER.

Ministerial Conference.

The ministers of the Eastern District Conference held a most interesting and profitable meeting in Bethany Mennonite church, Quakertown, Pa., on Monday, February 5, 1900.

Bro. A. B. Shelly, the pastor of the church, opened the services with Scripture reading and Bro. J. S. Moyer offered prayer.

The Conference organized by electing A. B. Shelly chairman and W. S. Gottshall, secretary.

The following ministers were present: A. B. Shelly, J. S. Moyer, N. B. Grubb, A. M. Fretz, W. S. Gottshall, A. S. Shelly, H. G. Allebach, Silas M. Grubb, S. M. Musselman, and Bro. Kroeker.

Bro. Silas M. Grubb read a very able and exhaustive paper on the topic, "A biblical search-light on II Thes. 2: 2-4." He showed that in all probability the "Man of sin" is a collective noun, and in all ages there were such to whom the term might justly be applied, who exalted themselves as God and claimed the worship due a deity.

A lively discussion followed. Among those which took part was Rev. H. S. Jenanyan of Armenia, who spoke very encouraging words. The subject consumed all of the forenoon.

In the afternoon W. S. Gottshall read a paper on the subject, "The distinctive principles of our Mennonite faith Scripturally illuminated." The subject being a very comprehensive one, it was decided to take one point at a time, and "Baptism" proved sufficient to occupy the whole of the afternoon. The discussions were very helpful.

It was decided to have an adjourned meeting in the First Mennonite church Philadelphia on a date to be fixed by the officers of the Conference. This meeting has been fixed for Monday, March 5, 10 a. m. Besides the completion of Bro. Gottshall's paper and discussion of the same, the following subjects remain over for the March meeting:

The Analytic or Synthetic mode of preaching—which is to be preferred? Paper by A. M. Fretz.

The advantages of a congregational church polity over an episcopal mode of church government. Paper by A. S. Shelly.

Hints to Correspondents.

The MENNONITE, in its present efforts to obtain more general patronage and, as the English Conference organ, to satisfy more fully the needs and tastes of its readers in every Mennonite community, desires to enlarge the sphere of its church news and record in each issue the spiritual and congregational happenings in various localities, thus offering the reader a general survey of his church and of its progress. As initial steps to this end, we are soliciting a correspondent from every Mennonite congregation, mission and community. While our work is not finished, it is worth mentioning that we have secured a number of new correspondents, and we take this opportunity of thanking them for their courtesy and public spirit, and of expressing our appreciation of their interest in their English church organ.

Inasmuch as some of our newly-secured correspondents have asked for instructions as to the material and method of their communications and other particulars, we think it appropriate to submit this little code of rules to be observed by all our correspondents, old and new:

1. Acceptable material will consist of baptisms and admissions into church, calling and ordination of ministers, formation of new congregations, local conference proceedings, special Gospel meetings, Home missionary work, Foreign mission contributions, missionary meetings, visits of brother ministers, deaths of members (especially of ministers and prominent workers,) church dedications, formation of missionary, Young People's and auxiliary organizations, appointments of deaconesses and other movements for charitable and spiritual work, facts concerning Bethel College, the Central Mennonite College and other Mennonite schools, special occasions like anti-lodge meetings, Children's Day programs, Christmas, Harvest Home, Thanksgiving and other anniversaries, and such other items as the correspondent may judge to accrue to the general interest and good.

2. While each correspondent may choose his own style of reporting, The MENNONITE, for brevity and lack of space, prefers short, crisp, unadorned, paragraphed statements, after the fashion followed on our first page. Accordingly, we will take the liberty of extracting the facts out of reports unnecessarily lenghthy. Except in the case of open letters requested to be published and direct addresses to the readers, salutations and signatures will as a rule not be inserted.

3. All communications should reach the editor-in-chief no later than the 20th of each month. Address, A. S. Shelly, Bally, Penna.

Correspondents are also invited to contribute original articles on subjects relating to Bible study, to doctrine, to practical every day Christianity, to methods and spheres of work for the Master, etc., etc. While we do not pledge ourselves to accept every production of this sort, we intend to consider every one fairly, and to test fitness by the standard of good taste, literary merit, general interest and general benefit. THE EDITORS.

Paul's Confession.

I was a Hebrew of the Hebrews, of the seed of Abraham, of the stock of Israel, of the tribe of Benjamin, the son of a Pharisee. I had great confidence in the flesh, believing in salvation through circumcision and descent from Abraham. After the straitest sect of our religion I lived a Pharisee, brought up at the feet of Gamaliel, taught according to the perfect manner of the law of the fathers, and was above my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. I ignorantly believed the beggarly elements of the law to be the sure foundation of righteousness. I did not know that I was thus entangled in the yoke of bondage. I observed days and months and times and years. I was subject to ordinances after the commandments and doctrines of men. I was skilled in philosophy and vain deceit, and walked after the traditions of men. I prided myself on mine own righteousness which was of the law. I was proud to be an Israelite to whom belonged the adoption and the glory and the covenants and the giving of the law and the service of God and the promises. Moses had written that whosoever did the things contained in the law should live by them. I believed I could serve God by will-worship, not knowing that it is not of him that willeth nor of him that runneth, but of God that showeth mercy. I did not known that the purpose of God was confirmed, not by our works, but by his effectual calling. I was after the flesh—carnally minded—and thus in enmity with God. Living after the flesh, I was doomed to death, but my eyes were sealed to my impending fate. I was called a Jew and relied on the law, and made my boast of God, and was confident that I was a light to the blind, an instructor to the foolish, a teacher of babes. Alas! I was a blind leader of the blind, and the awful ditch of perdition gaped before me. The sect of the Nazarenes arose—the Church of God. I persecuted and wasted it beyond measure, binding and delivering both men and women to prison, and being exceedingly mad against them, persecuting them even unto strange cities. I punished them oft in every synagogue, and compelled them to blaspheme. I, as a member of the Jewish Sanhedrin, gave my voice against them. And, God forgive me! I thought I was doing God service. But I did it ignorantly, in unbelief. The vail was upon my heart. The Spirit of the Lord had not entered into me, nor could he as long as I laid stress on the works of the flesh.

I had been a studious reader of the oracles of God committed unto us, and knew God's will, his statutes and judgments, and approved the things that are more excellent, I followed the letter of the law, the ministration of death, and taught men so. I was like Nicodemus, a teacher in Israel, yet knowing not the plain teaching of the old covenant. Christ was not the end of the law for me. I did not see him in the rock in the wilderness smitten by Moses. I did not see him in the serpent lifted up by Moses. I read, "Cursed is every one that continueth not in all things which are written in the book of the law to do them," yet I did not hear the terrible anathema thundered against me because in my self-righteousness. I imagined I had kept all these righteous commands from my youth up. Having been circumcised, I had been made a debtor to the whole law, and I foolishly thought I discharged the debt, and boasted on being saved by works. I did not know that Abraham was commended on account of his faith alone before he could obey a single law. I read in the prophet Habakkuk, "The just shall live by faith," but grossly misinterpreted it. The prophecy of Isaiah was a sealed book to me. I read in Hosea, "I will call them my people which were not my people, and her beloved which was not beloved," but knew not that the Gentiles would like Abraham, be called by God and justified by the same faith that Abraham exercised.

But while I was zealous of the law and bound his yoke upon myself and others, I was not happy. Fear took possession of me. The day of judgment rose up before me. The great and terrible day of the Lord would burn like an oven, and they that did wickedly would be burned like stubble. Men should go into holes of the rocks and into the caves of the earth for fear of the Lord and for the glory of his majesty when he arose to shake terribly the earth. O how terrible, I thought, would be the fate of the ungodly—of the heathen that were far from God. But my vain boast was suddenly brought low. One day the Spirit of the Lord brought home to my soul the stern arraignment of the Psalmist, "There is none that doeth good, no, not one." I wrestled with the Spirit and tried to make him a liar. My forefathers that fell into idolatry and were punished in exile must here be referred to, protested I. But the word of God through Isaiah came to me saying, "But we are all as an unclean thing and all our righteousneses are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away." Then I felt my innocence leave me, but I shut my eyes to the dreaded sight, and my guilty conscience sought in vain to excuse itself before God. Isaiah's generation, I pleaded, were idolaters, eating unclean things, having swine's flesh and broth of abominable things in their vessels I am not an idolater, I serve the true and living God. Israel of old had her hands full of blood, her princes were rebellious and companions of thieves, they judged not the fatherless neither heard the cause of the widow. But our ten tribes serve God instantly day and night. But the more I struggled the weaker I became. Then the commandment came, sin revived and I died. It said, Thou shalt not covet, and I knew I had often coveted. I looked into my soul and found there all manner of concupiscence. I found that God looked not on my outward appearance but upon my heart, and he knew that in me dwelt no good thing. I was carnal, sold under sin. I knew that death was the wages of sin—that Adam died because of his disobedience. I sought anew the holy law for comfort, but the commandment which was ordained to life, I found to be unto death. The more I pondered the commandments, the more exceedingly sinful became my sin. To will was present with me but how to perform it I knew not. I discovered the law of sin in my members, and my body of death held me in bondage and fear of death with a relentless grip. And when my restless eyes alighted on the merciless words, "Cursed is every man that continueth not in all things that are written in the book of the law to do them," I reached the depths of my woe and despair. I stretched my emaciated hands unto God, and lifted up my voice with unutterable groans, "Who shall deliver me from this body of death?"

And O, the unspeakable riches of the grace of God! He put the word into my mouth that straightway made we wise unto salvation. I opened the prophet Joel and read, "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered. "This encouraged me to cry for mercy and I was a brother to David, I thought of his sin and how he cried "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies, blot out my transgressions, Wash me thoroughly from mine iniquity, and cleanse me from my sin." If David found mercy, I thought, why not I? and I waited patiently upon the Lord. I spent day and night searching for the goodness of God, and he rewarded me. He said to me, "Though thy sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." and again, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." I hoped in his word. The entrance of his word gave me light, yea understanding to my simple mind. The Lord became my hiding place and my shield. And his word was no more full of law; it abounded with loving kindness and tender mercies. It showed me the Lord to be a father, one that pitieth them that fear him.

I prayed to Him for righteousness. "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow; Create in me a clean heart O God, and renew a right spirit within me."

And the Lord heard and gave. He pointed me to Abraham, and showed me that Abraham believed and the Lord imputed it to him for righteousness. He pointed me to Christ, the Lamb, who was wounded for our transgressions and bruised for our iniquities, on whom was laid the iniquity of us all. By this knowledge did the Lord justify me. The prophet Daniel spoke the same thing. At once the Christ was all in all to me. He put a new song into my mouth. His mercy endureth forever.

Light on the Language question—"On our Mission field the Lord is praised daily in five languages, and according to the Scriptures, we all go to the same heaven."—*Cheyenne and Arapahoe Sword.*

Moody on Lodges.

The following trenchant words on the lodge-evil came from the late evangelist's lips:

"I do not see how any Christian, most of all a Christian minister can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked together with unbelievers. 'But,' says some one, 'what do you say about these secret temperance orders? I say the same thing. Do not evil that good may come. You can never reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. 'But', you say, 'you had one of them in your church. So I had, but when I found out what it was, I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and then they got up a dance and kept them out till after twelve at night.' I was a partaker of their sins, because I let them get into the church; but they were cleaned out and they never came back. This idea of promoting temperance by yoking one's self up in that way with ungodly men is abominable. The most abominable meeting I ever attended was a temperance meeting in England. It was full of secret societies, and there was no Christianity about it. I felt as though I had got into Sodom, and got out as soon as I could.

A man rescued from intemperance by a society not working on gospel principles gets filled with pride and boasts about reforming himself. Such a man is harder to save than a drunkard. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I did? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of their churches the better. I'd rather have ten members who are separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

Reaching the Masses.

The modern pulpit does not reach the masses. Our churches mainly give up and do not try to reach them. The ministers are educated away from the masses, and keep away. Few could stand up on a street corner, and deliver a simple, powerful, gospel message. They are not masters of assemblies, having little taste or inclination to handle the crowd, and fasten the gospel in their hearts as a nail in a sure place. The pulpit becomes a literary bureau, while the people, the vast, untamed, restless throng, infidel toward God and his Book, trampling on his day and law, impatient of all authority, setting up a beer saloon and divorce court on every corner, are swelling in numbers and rising in power, and threaten soon to come to the top of society and rule. With vigorous body, and all their faculties sharpened by contact with the world, their dislike to church people intensified, they will come to leadership—they have now in many places—and the fine people who have taken the cream of the gospel for themselves, and forgotten the needs of the many, will be crushed and powerless in these vast upheavals. God brings us the masses. Failing to invite them in, the bulk of the people go in great trains thundering on, and the church rides in a dainty parlor-car behind. Christianity ought to be conductor of the train.

What can be done for the people? The solution of this question from Christ is, "The poor have the Gospel preached unto them." The example from the apostles is, "They went everywhere preaching the word." The preaching of our time on this subject has lost its way. God and this Book point one way, and we go another. Under our preaching unbelief shrives and discontent increases. But God and his Word will both hold us to account in eternity.—DR. C. L. GOODELL, in *The Safeguard.*

For the Young People.

C. E. Prayer Meeting Topics.

BY A. S. SHELLY.

March 4.—How God Pays Men. Matt. 19: 30—20; 16.

The parable of the laborers is prefaced and closed with that puzzling statement of the Lord concerning the many that are first who shall be last, and the last who shall be first. The parable was given to show how this should be so. While both the statement and the parable, upon a superficial reading, may seem to indicate favoritism and preferment in the Lord's dealing with his servants, a closer study will show that just the opposite is to be emphasized, viz., that with God there is no respect of persons. We are taught that God's judgment which looketh to the heart often reverses man's judgment formed according to outward appearance. The Lord measures service not by the day or any other human standard, but by the spirit, and He rewards accordingly. The first laborers who afterward murmured because they did not receive more than the others, had exacted an agreement from the householder before they went into the vineyard, while the others went without any stipulated hire or even without any mention being made of their pay (v. 7 Rev. Ver.). The former received their stipulated sum, but on account of their mercenary spirit nothing could be added that they would accept as of the householder's goodness. They *looked for* more and would have accepted it all as no more than their due. They magnified their own work and looked with jealousy upon their fellow-laborers who had come in later. This is the spirit of Pharisaic legalism and self-righteousness, which utterly fails of the blessing which comes through a realization of God's goodness and mercy. If we serve the Lord for *pay* we may get that but we shall miss the *reward* that God's love has designed for us. On the other hand even a cup of cold water given, not for pay, but "only in the name of a disciple," shall in no wise fail of its reward.

March 11.—Rejecting Christ. Mark 12: 1-9.

The central thought of this parable is that of a covenant broken and abused. The Lord had chosen Israel and entered into covenant relations with them. He let out to them the vineyard of His earthly kingdom. He would be their God and they should be His people rendering unto Him the fruits of His well planted and thoroughly furnished vineyard. The charge was accepted but in the main the privileges granted were shamefully abused and the conditions defiantly violated. God on His part showed His long-suffering patience with them by sending not one but many servants and finally His well-beloved son. The climax of infidelity and rebellion was reached when the call to repentance and overtures of mercy through this Son of God were spurned and He was rejected and put to death. There was nothing left but to cast out the rebellious husbandmen and give the vineyard into other hands.

The rejection of Christ, the Son of God, is ever the height of sin against God. Every sinner in his sinful career is brought sooner or later face to face with the question what he will do with Jesus whom the Father sent as the mediator between Himself and us. Upon our answer to this question hangs our fate for eternity. To receive him means to enter into covenant relation with God as His child. God's part of the covenant is contained in all the loving promises in His word, which are yea and amen in Christ; my part is a self-abandoned, fully consecrated life in Christ Jesus and the power of the Holy Spirit. To reject Christ, on the other hand, is to shut myself out from all possibility of escape from the wrath to come, to throw away the only ground of hope for temporal and eternal happiness. "How shall we escape if we neglect so great salvation?" Christ stands at the door and knocks. God in Christ comes to every one with the demand, my son, my daughter, give me thy heart. These hearts of ours are a sphere over which He is the rightful sovereign. Yielding ourselves to Him we may prove what is the good, and acceptable, and perfect will of God. He offers to be our pilot to guide us across life's sea into the haven of rest. Many reject Him preferring to drift uncontrolled with the tide and the winds of worldly pleasure and self-seeking desires. Such a life is full of disappointment. All is vanity, and the end is sure destruction.

March 18.—Ye Must be Born Again. John 3: 1-15.

Our Savior never uttered a more positive statement than this one. The thought is not one of compulsion but of necessity. He states a necessary condition to the attainment of a desired end. The end is membership in the kingdom of God to which Nicodemus and thos for whom he speaks consider themselves entitled by virtue of their nationality and observance of the law. Jesus tells him otherwise. The Kingdom of God is a spiritual domain of which Israel as a nation was only a type. Belonging outwardly to the type without entering into the spiritual relation typified, would not avail. The spiritual kingdom must be entered through the only possible doorway of spiritual birth. Only that which is born of the Spirit is spirit.

The practical question now for every one is,—How is this condition to be fulfilled in my case? That is what puzzled Nicodemus. Let us be careful not to stumble at this point. Note well, as Dr. Trumbull points out in a recent editorial, that Jesus' words are not in the nature of a command or statement of a duty. No person is called upon to give to himself or work out for himself this new life. That is impossible. My spiritual birth as well as my carnal birth (into physical life and a condition of sin) is not of myself but of another. The new birth is from above, the work of the Spirit, a free and gracious gift. All that I have to do in the matter is stated in John 1: 12. Jesus, the Word, the Light, the Life, comes to me. I receive Him—that is all. He does the rest. He says: "I came that they may have life." I drink of the water that He gives and I have a well of water springing unto eternal life. "Oh, what a salvation this. Christ liveth in me!"

March 25.—The Glory of Obedience. Matt. 21: 28-32.

Obeying and believing are very closely related. Peter in his first epistle speaks of the believers as obeying the truth and of the unbelievers as those "that obey not the Gospel of God. Jesus speaks this parable of the two sons to the Jews and points the lesson of disobedience against their unbelief. Unbelief is the essence of disobedience. All true obedience grows out of faith and is its natural expression. And this constitutes the glory of obedience. A thoughtless, loveless, perfunctory performing of that which is commanded is not obedience. There may in such a case be an outward conformity but there is no obedience of the heart. The second son saith thoughtlessly, "I go, sir," but love was a missing quantity and afterwards he did as best suited his own selfish convenience—he went not. In the absence of the right heart attitude there would have been no true obedience if he had gone. The first son's refusal followed by repentance shows that the motive of his actions lay deeper and his final obedience came from the heart. This then is the glory of obedience that it is the evidence of our being at heart one with God. This at-one-ment is brought about by repentance and faith in the Lord Jesus Christ and his work of atonement. And to be at one with God through Christ brings us as obedient children of God into the glory of the inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for us.

For the Mennonite.

Ignorance of the Bible.

The February Ladies' Home Journal contains a very sensible paper on "Have Women Robbed Men of their Religion?" It is a fearless, earnest, timely plea for Bible reading at home, which is truthfully alleged to have become obsolete. Read the following exposure of facts:

A pupil in one of the formost girls' schools in this country, belonging to an influential, cultured family, came lately, while reading aloud, to the phrase, "As patient as Job."

"What does that mean—Job?" she asked, pronouncing it Jobb.

"Did you never hear of Job?"

"Never."

"Think. Does the name suggest nothing to you?"

"No.' Unless job-printing," with sudden smiling apprehension.

Again: Young men before entering one of the principal medical schools of this country are examined as to their general knowledge. One of the questions given to the candidates for one of these schools last year was: "What are the names of the books of the Bible?"

Of one hundred and twenty answers, only five were correct. Among the names of books given were: "Philistines," "Marcus Aurelius" and "Epistle to the Fillpinos."

These men were from all parts of the Union; their education and intelligence were above the average. Compare one of these young fellows with his grandfather if you are curious as to the direction which the average man is taking through the ages.

Lessons from Moody's Life.

Reported for "The Mennonite" by two students of the Northfield Training School.

I. Gleanings from a Memorial service held at the Training School.

The service was conducted by Mr. A. G. Moody, a nephew of D. L. Moody, and Mr. Fitt, the son-in-law of the deceased evangelist.

Mr. A. G. Moody remarked that he had almost been as a member of the family of D. L. Moody since he way a boy and therefore spoke of the strong points in the character of Mr. Moody which especially appealed to him. His utter genuineness appealed to him very strongly. Mr. Moody preached what he had experienced and no more. That was what made him so powerful. On being called to preach at a certain place he made it pretty hot for his listeners. After the service the minister of the church asked him what he thought the result would be if he preached so strongly every Sunday? Mr Moody replied, "If you live up to what you preach you cannot preach too strongly."

He had a supreme love for God and his neighbors. He was always doing something for some one. Very often he could be seen driving along with vegetables and fruits of different kinds for the poor people in the neighborhood.

In his dealings with people he was always willing to consider the other man's position. If the other man thought that he was not dealt with fairly, Mr. Moody would rather pay the difference so that there could be no question in the other man's mind even if Mr. Moody knew that he was right in the first place. Whenever Mr Moody was planning some work he made sure that God wanted him to do it, then he pressed on and would not allow himself to become discouraged.

One of the strongest points in his character was his intense love for God's word. Take God's word as it it is and then take God at His word.

It was said that the difference between Mr. Moody and ourselves was the difference in the God we worship. He worshipped a living God, one from whom he expected something, but it seems at times as though we worship a dead God.

Mr. Fitt said that Mr. Moody in his early life never had the faintest idea that God could or would use him for his glory, but he was so constituted that when he had once experienced the love of Christ, nothing could keep him from serving him in the best possible way.

When conducting that large mission Sunday-school in Chicago, he learned to think on his heels as he used to say, and it took quite an amount of thinking to keep such a number of street urchins in order. But this fitted him for a still greater work.

Mr. Fitt spoke mostly about the last days of Mr. Moody. The last sermon which he delivered was on "Excuses." His latest sermons all pointed to or spoke of the future glory. This was due no doubt to the fact that within the last year two of his grandchildren had gone to the glory land.

"It does not seem as though Mr. Moody was gone," said Mr. Fitt; partly because he used to be away so much during the winter, but what we do miss is that we cannot sit down and write to him. Dear Mrs. Moody always used to write to him telling him everything that had happened, and she almost finds herself doing it now not realizing that her husband is here no more.

He was conscious up to the end and clear in his mind. To within a few days of his death he scanned the papers, looked over his own mail, and was planning for the schools and home affairs.

On his death bed he had no pain. He said, "I see no valley; its all bliss." This is my coronation day."

Once he seemed to be gone, but revived again and said, "Why, you all here? I have been within the portals. I have seen Irene and Dwight" (these were his grandchildren).

His last words were, "Earth recedes and heaven opens; God is calling me."

The funeral was a celebration of victory.

Mr. Fitt closed by saying that we could in no way pay better respect to D. L. Moody than by living the first chapter of Joshua. *Be strong and press on.*

II. Characteristics of Mr. Moody as given in the Character Study Class at the Training School.

Mr. Moody's definition of character:—Character is what we are in the dark. The first characteristic noted was,—Love for his mother. This was shown when he was quite a little boy. His mother had a hard struggle to keep her little flock together, his father being dead, and he was offered a penny a week to tend a neighbor's cows. He took the offer and was proud to add his penny to the support of the family.

Exuberance of life was a marked characteristic in his school life. He was full of mischief and gave his teachers not a little trouble. One winter he had a lady teacher who had consumption, and things did not go well at all, and she came to the point where she thought she would have to give up teaching if she could not get her boys to help her keep order. So one evening, when Dwight had been tormenting her more than usual, she asked him to stay after school. He thought this would be lots of fun, because she was small and sickly. The punishment that he expected did not come, but she began to talk with him and told him just how it was that she would have to give up teaching if he would not help her, and after that he was changed, and did everything for her he could, which showed his sympathetic nature and largeness of heart, which was one of his chief characteristics all through life.

Love for home is next noted. He went to Springfield to his brother George, and there he was homesick, and wanted to go back to his home very much. In Boston he showed his persistency. He applied for church membership at a certain church, and they asked him questions to find out how far his religious training had gone, but he could not answer them, and for nine months he was on probation before he was allowed to join church. They saw how much in earnest he was and they admitted him.

Strong individuality and impetuousness are also characteristics of his.

One of the first things he did when he came to Chicago for the first time was to rent four pews in a church. Then he went out on the streets and invited young men to come and sit with him in his pew the next Sunday, and his pews were always filled. He also asked for a Sunday-school class. He was told that they had enough teachers, but if he would get a class he might teach it. So he went out on the streets and gathered a lot of street urchins, and brought them to Sunday-school and taught them. These incidents show his two greatest characteristics, love for souls and love for work.

Liberality was another trait of his. He would give away almost everything he had if he saw somebody in need.

He gave up his shoe business in Chicago to devote all his time to the Lord's business. This showed his self-sacrifice, and his fearlessness was shown in that he never lost an opportunity for preaching Christ even in the presence of skeptics and scoffers.

What the First Church Did Not Have.

If we were to make a list of the things which the first Christian Church, as it was on the day of Pentecost, did not have, we would be surprised and think it could not have been a church at all. It had no church building, no pipe organ, no choir, no pew holders, no subscription list, no treasurer, and no pastor. What would we think of our church if it were stripped of all these things? Yet one thing it did have that may be our greatest lack, the baptism of the Holy Spirit. Kindled by fire from Heaven, how it burned and flamed with zeal, how great was its work, what multitudes were added to it, what a powerful impulse it gave to the kingdom of Christ on earth! A church's life, then, does not consist in the abundance of the things which it possesses. A costly building, an artistic choir, an eloquent preacher, and a fashionable congregation do not in themselves make a true church. We may go into a church that has all these things, and then go into some bare hall where a few Christians are worshipping, and we may feel that the plain hall holds a truer church, has in it more of the spirit of Christ and the glory of God than the costly establishment. External appliances of the church—a material shell—are good and even necessary in their place and are not to be depreciated. They cost us a good deal of money and we must have them. But they are not the church, and they are not what the church is for. They are only means, and we are to use them only as means to spiritual life and fruit.—*The Presbyterian Banner.*

Child Study.

The following experience, related by E. H. Miller in *Child-Study Monthly*, illustrates how a lack of intelligent understanding of a child's difficulties on the part of his teachers may work injustice and almost irreparable injury. Though relating to mental training it is equally illustrative of similar mistakes made in the sphere of moral training. An intelligent study of a child's condition and surroundings is necessary in order that we may be really helpful to him in his moral development, overcoming his spiritual difficulties. Mr. Miller writes:

Five years ago I was employed as principal of schools at this place. At the opening of school a little six-year-old boy came to school and was placed in the first primary. Complaints came to me during the year of the boy's stupidity; he apparently "could not learn," so his teacher said. I knew his parents were poor and ignorant, and I eased my conscience by telling his teacher "that where there is but little given, there's but little required;" and telling her to "do the best you can with him," I dismissed the whole affair from my mind.

When Archie's first year was ended, it was found by "examination" that he knew but little if anything more than he did when he started to school; so he was accordingly "booked" for the first primary, the second year. The second year rolled around and found Archie physically larger and stronger, but mentally weaker, at the end of his school year. About this time poor Archie's father went insane and was taken to Kankakee. It may seem cruel to you, but we teachers felt gratified when Archie's father was taken to the asylum, for we felt that to a certain degree we had solved the problem of the boy's dulness.

But the third year a new factor entered into our problem. Archie's two younger brothers started into school, and of course were put in the same class with Archie, for he still was in the first primary. The third year passed away and Archie's two brothers did their work nicely and were to be promoted to the second primary, but poor Archie was in the same condition as at first, dull, careless, and we thought brainless. But, feeling sorry for the poor boy, and disliking to mortify him by promoting his younger brothers over him, I violated the iron-clad rule of "grades," "ex's," etc., and passed him along with his two brothers into the second primary. But the fourth year came and went, and found Archie just as dumb, apparently, as ever; so, perforce, we had to start him in his fifth year in his old second reader again, and his teacher informed us that "he ought to be in his primer."

By this time there had begun to creep into my brain some of the first rays of scientific child-study, and I said to myself, I will study Archie. One day I began to notice him—*I had never seen him before.* There he was, a boy eleven years old, sitting in his seat, idle, his under jaw hanging down, vacant-eyed, and that utterly expressionless face which we find in idiots. He seemed to take no interest in what was going on around him; when called upon to read he had lost his place, and his teacher would scold him for his carelessness. The next morning I found Archie in one of the stores with some other children looking at Christmas toys displayed on every side. I began talking with him in regard to what he wanted Santa Claus to bring him; he bashfully pointed to a little "dumb watch." "But," I said, "Archie, why not wish for a watch like mine, that will tick loud and will run? Just listen now and hear my watch tick." I tested the little fellow's hearing in that way and found he could only hear my watch tick within three feet of either ear, while I could hear it easily at twenty feet. I then felt that I was getting hold of a cue. I took him up to my physician's office, who examined him and found at the back of the nose the "adenoid growths" which had affected his hearing; in a moment he removed them, and the boy went back to school. The doctor and I told no one of what we had done, not even his parents or his teacher; in fact, I did not mention it in my home, for reasons which you will understand later. In about three weeks from the time the operation was performed, my little son, who was in the same class with Archie, said, at the dinner table, "Papa, you ought to see just how fast Archie is learning, he gets all the 'head-marks' in spelling and he is just beating us all in reading." Next his teacher came to me and said, "What have you done to Archie? His improvement is wonderful. He is the brightest one of his class." I then told her what had been done for the poor little fellow whom we had abused and treated so, for almost five years.

At the close of this term's work, Archie stood at the head of a class of twenty-two, where for almost five years he had been at the foot. The "dunce-cap" worn by poor little Archie so long now rests in its proper place on my head.

Little Foxes.

Henry M. Stanley tells us that when he was passing through the forests of Africa, the most formidable foes he encountered, those that caused the greatest loss of life to his caravan, and came near defeating his expedition, were the Wambutti dwarfs. These diminutive men had only little bows and arrows for weapons, so small that they looked like children's playthings; but upon the tip of each tiny arrow was a drop of poison which would kill an elephant or a man as surely and quickly as a rifle. Their defence was by means of poison and traps. They would steal through the dense forest, and, waiting in ambush, let fly their arrows before they could be discovered. They dug ditches and carefully covered them over with sticks and leaves. They fixed spikes in the ground and tipped them with poison. Into these ditches and on these spikes man and beast would fall or step to their death. One of the strangest things about it was that their poison was made of honey. It is thus that Satan wages his destructive warfare against God's people. Stealthily, under cover of darkness, with weapons seemingly harmless, through the sweets of life, he comes clothed as "an angel of light." Yet how deadly are the little honey-coated sins which he administers, how sure the destruction of him who is deceived into wandering from the straight and narrow way!

What are some of these sins usually thought of as little sins? There are sins, which by comparison with great sins, men call little. Ill temper in family, commercial and church relations; a light and frivolous spirit; remissness in religious duties; social whispering, slandering and backbiting; vanity and folly in dress; indulgence in hurtful amusement; careless and impure conversation; pride, etc. There are a host of these "little foxes" we might easily find.

What is the harm they do? They injure our consciences by hardening them; they relax our devotion to God and prevent our communion with Him; they hinder the presence of Christ with us; they grieve the Holy Spirit; and especially they make way for greater sins.

How must little sins be dealt with? Not tenderly; not convincingly; but they must be "taken." We must take them or they will take us. We must watch against and pray against and fight against even the smallest of sins, or by and by we will be overcome of sin and fall into utter spiritual ruin. Look out for the little foxes that spoil the vines. Make no place in your life for so-called minor evils.—*New York Observer.*

Wembley Park is to be used by the London Endeavorers in which to pitch the American Christian Endeavor tents for the coming World's Christian Endeavor Convention, July 14-18. Rev. F. B. Meyer, the president of the British section of Christian Endeavor, refers to the Convention site and plans as the "London's white city—the new Jerusalem let down from heaven."

For the Sunday School.

The Heart of the Lessons.

By C. VAN DER SMISSEN.

March 4.—Jesus Healing in Capernaum. Mark 1: 21–34

We find our Lord in Capernaum. He spends part of the Sabbath in the synagogue, part in doing good to others, especially healing the sick. We ought to imitate our Lord in this way of spending the Sabbath or Sunday, being found in the house of worship and doing good, showing love to others.

They were astonished at his teaching for he taught them as having authority. What Nicodemus said of Christ, "Thou art a teacher come from God," showed itself here. All felt how different the dry, lifeless teachings of the scribes were from the teachings of our Lord full of power and life. Teachings which are learned from books or other persons, but have not by experience become our own, will never have the influence which self-experienced knowledge will.

Among the mysterious things related in the Bible are the cases of people being possessed with an unclean spirit. They seem to have been numerous at the time of Christ. We can not explain them away by saying they were some form of sickness, for the possessions by unclean spirits sometimes appear where there is a deep spiritual revival. We can not satisfactorily explain the matter, even if we are fully acquainted with the facts in the case. One or more unclean spirits make a person their instrument, talk in different voices, do things, which the person himself never could do. Besides these mysterious cases there is another kind of being possessed by an unclean spirit, the spirit of lust, of drink, of avarice, of hatred, of jealousy, which Christ, having come to destroy the works of the devil, is willing to drive out of the human heart, so that He can dwell in it.

Simon Peter according to our text was a married man and this fact contradicts the teachings of the Roman Catholic church. They told Jesus of Simon's wife's mother's sickness. This shows their love for her, but also how they were want to tell Jesus about their troubles. We may learn from them to bring our sick dear ones to Christ, for he is not only mighty to save, but also mighty to heal. It may not always be in a miraculous way, but all healing comes in one way or other from God. She ministered unto Christ after she was healed, so ought we when the Lord restores us to health, live to his honor and glory and glorify him by our life.

At even they brought the sick to Jesus and he healed them. He had compassion with them, but by giving them a healthful body, he wanted to make them willing to accept from him health for the soul. Let us allow Christ to exert his healing, cleansing power upon us, that we may rejoice in being conscious of his indwelling power.

March 11.—The Paralytic Healed. Mark 2: 1–12.

Our Lord had become a popular preacher, great crowds gathered wherever he appeared preaching and healing. Christ's power lay in the fact that he taught what he knew, what he had seen and heard. The power of a sermon now lies in the presence of Christ in it. Christ and him crucified we have to preach and the simple gospel of the love of God in Christ Jesus as we have experienced it proves the most attractive in all ages, under all conditions. The man who was sick of the palsy was deprived of the use of his limbs and probably suffered much pain. His friends must have loved him and their faith, their trust in Jesus' ability and willingness to help, which they show by opening the roof and letting him down before Jesus is rewarded. There seems to be no connection between the deed of the four friends and Jesus' words, but the sick man's faith was also a factor and Christ knew where his sickness had its real seat, or that his sickness had served to show him his sins and the necessity for forgiveness. Often the Lord sends us sickness, so that he can speak to us, show us our spiritual needs and the vanity of all earthly things.

The scribes thought our Master's word to be blasphemous, dishonoring God, depriving God of what belonged to him. As they considered Christ as a mere man, they were right, but he wanted to show them that the Son of man at the same time was the Son of God. God only can forgive sins, for sins are committed against God, others can only forgive sins in the name of God, but Christ was God with us. A mere man could effectively neither say: Thy sins are forgiven; nor, Arise, and take up thy bed and walk; but one who could do the second proved by this power, that he could do the first also. This miracle served to the glory of God. Christ is the same to forgive our sins now, if we have repentance and faith.

March 18.—Jesus at Matthew's House. Mark 2: 13–22.

Christ must have known Levi and Levi must have known Christ. It was not a sudden impulse, when Levi obeyed the call of Jesus, but the decision of questions and battles in his mind; of which not the least may have been: "Will Christ accept me, a publican, into his immediate discipleship." He was relieved of these doubtings by Jesus' call and obeyed immediately, leaving earthly gain for a heavenly inheritance.

That Christ associated with the despised publicans and sinners seemed to show to the Pharisees his lack of moral feeling or as some might think his lack of moral character. He might have taught them, but to sit with them at meat was putting himself on their footing, recognizing them as friends and equals. But this kindness of Christ attracted these. He being called a friend of publicans and sinners made him more so. The Pharisees were not any more righteous than the publicans, only their sins were of a different character. They were as far from God as the publicans, sometimes even farther. They wanted to please and oblige God by outward forms of worship like fasting and praying or almsgiving, but their hearts were far from God.

The fasting was originally a token of sadness, especially of sorrow for sins, and was natural and as such pleased God, and was a help for prayer of the right kind—the speaking of the heart with God; but it had become a mere form. The Pharisees thought it to be meritorious and the disciples of John may have spared this misconception of its real meaning. Christ says, that there ought to be no fasting at a wedding, there ought to be joy and gladness. Since he, the bridegroom, is with his disciples yet, it would be unnatural and hypocritical to fast, but when he departs from them, fasting will be natural to them. A new spirit wants a new form. The glad gospel of forgiveness of sins needs new forms. Christianity burst the old jewish forms and became a new dispensation. Wherever a new outpouring of the Spirit takes place, new spiritual forces appear, they will seek new forms adapted to the needs, customs and language of the people, to whom they come. The gospel remains the same, but it will work in new channels, by new ways, in new forms.

Summerfield, Ill.

Marriages.

LEHMAN—LICHTY.—On Feb. 8, 1900, at the home of the bride, by S. F. Sprunger, Noah Lehman and Meta Lichty, both of Berne, Ind.

Deaths.

MOYER.—On January 5, 1900, in Souderton, Pa., Mary, widow of William H. Moyer, aged 74 yrs., 6 mos. and 10 days. Interment on the 10th, at the Old Mennonite church. Services by Josiah Clemmer, Michael Moyer, Hilary Crouthamel and A. M. Fretz.

GEHMAN.—On January 24, 1900, in Hatfield, suddenly killed by being struck by a train, Abraham S. Gehman, aged 7 yrs., 4 mos. and 4 days. Interment on the 27th at Hatfield. Services by Revs. Hoffman, Sweigart and A. M. Fretz.

BERGEY.—On February 2, 1900, near Skippackville, Pa., Susanna, widow of Jacob Bergey, aged 65 yrs., 6 mos. and 16 days. Interment on the 7th at Skippackville. Services by Revs. Huber and Hendricks, assisted by Revs. Johnson, Bean and Fretz.

Contributions.

For Home Mission Work.

From Summerfield, Ill. S. S., $3.55; Collection at the General Conf., Bally, Pa., $22.36; Upper Milford cong., $5.00; Ladies' Mission Society, Noble, Ia., $16.91; Ebenezer S. S., Bluffton, Ohio, $31.25; Bethel cong., Newton, Kan., $5.10; A. Zurflueh, Bluffton, O., $3.00; D. Klaassen, Man., $7.50; Uriah Binkly, LaSalle, N. Y., $4.00; Cong. at Stevensville, Can., $2.15; Cong. at Clarence Centre, N. Y., $5.00; Cong. at Ashland, O., $5.40; Anonymous $20.00; Cong. at Deer Creek, Okla., $2.30; Cong. at Beatrice, Neb., $22.50.

Gratefully Acknowledged,
Schwenksville, Pa. W. S. GOTWALS, Treas.

For Heathen Missions.—General Fund.

From West Swamp, Pa., cong., $3.47; S. S., $26.94; Y. P. S., $9.42, and Junior Society, .06; East Swamp cong. $2.05; S. S., $5.88; Ladies' Mission Society, Summerfield, Ill., $45.00; South Germany Menn. cong., $12.00; First Menn. cong., Phila., Pa., $38.00; Ebenezer S. S., Bluffton, O., $17.50; St. John's S. S. Pandora, O., $27.00; Ladies' Soc., Halstead, Kan., $20.00; Alexanderwohl cong., Kan., $48.10; Hoffnungsfeld-Eden S. S., Kan., $34.50; Bethel cong., Newton, Kan., $19.20; Birthday Gifts, Berne, Ind., $20.00; Barbara Homburg, St. Louis, Mo., $5.00; Gnadenberg cong., Kan., $14.60; West Zion cong., Moundridge, Kan., $8.75; Collection at General Conference, Bally, Pa., $11.27; Collection at Ladies' Mission Meeting at Gen. Conf., $18.67; Hereford cong., Bally, Pa., $12.74; Upper Milford cong., Zionsville, Pa., $5.00; Springfield S. S., Shelly, Oklahoma, $3.60; Girls Sewing Circle, Moundridge, Kan., $5 00; Molotschna cong., Marion Junction, S. D., $4.17; Mennoville cong., Okla., $9.00; Salem cong., Dalton, O., $7.54; Christian Kan. S. S., $14.16; Christian Risser, Dallas, Ore., $7.00; Bal. on Rent Darlington Station, $9.45; Bruderthal S. S., Kan., $87.91; Weierhof cong. Germany, $20.95; D. Klaassen, Man., $20.00; Collection at Gretna, Man., $10.00; Hoffnungsfeld-Eden cong., Kan., $17.00; Sharon cong., Okla., $8.20; A. Zurflueh, Bluffton, O., $5.00; Cong. at Beatrice, Neb., $55.35.

Special for India Mission.—From John Funk, Gretna, Man. $6.50.

Gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER, Treas.

For India Famine Sufferers.

Per Rev. Chr. Mueller, Salem Zion church, Freeman, S. Dak., $35.50; Salem-Zion Sewing Circle, $25.00; Per G. Vogt, Cnurch at Summerfield, Ill., $44.31; Henry Stobbe, Brooklyn, N. Y., $3.00.

Per Rev. D. Goerz.—Rev. Buhler's congregation, $32.07; Swiss Congregation, Rev. D. Gerber, $41.50; Emmenthal Sunday School, $13.91; Prof. I. D. Frey's school, $3.05; Mennoville, (Okla.) Sewing Circle, $10.00; Christmas collection, Mennouville, Okla., $7.00; Christmas collection, Newton Sunday School, $44.00; Former lady students of Bethel Colle e, $5.00; Canton congregation, $11 81; Rev. P. Pankratz, Sichar, Okla., Christmas collection, $3.80; Cor. Funk, $5.00; Bergthal congregation, Okla., Sewing Circle and one brother, $48.65; Several sisters and two brothers, Pretty Prairie, Kan., $14.50; Garden township congregation $81.00; H. H. Longenwalter, $2.00; Gnadenberg congregation, $26 23; Newton Young People's Society, $20.00; Alexanderwohl congregation, $215.50; John Wall, Sr., $2.00.

Per Rev. H. H. Regier, various donors, $35.00. Per Rev. S. F. Sprunger, Emil Fluckinger, Berne, Ind., $10 00. Per J. F. Lehman, Young People's Society of the Mennonite church, Berne, Ind., $22 21. Per J. F. Lehman, John Rohrer, Berne, Ind., $3.00. Rev. J. S. Moyer, Centre Valley, Pa., $5 00. Mrs. Katie Lenhart, Philadelphia, Pa., $1.00 Harrison Landis, Philadelphia, Pa., $10.00. Rev. Chr. Krehbiel, Newton, Kan., partially contributed by Hoffnungsau congregation, Buhler, Kan., $56.80. Rev. H. H. Regier, Mountain Lake, Minn., $21.50. Per J. F. Lehman, Christ. Ummel, $5.00. S. H Longaker, Schwenksville, Pa., $10.00.

Per Gerhard Wiebe, Beatrice, Neb. — Collection country church, $31.10; collection city church, $38.35; collection H. V. Steen, $3 00; collection P. Jansen, $2 75; collection Rev. Jacob Claassen, $5.00; collection Rev. C. Toews, Lincoln, $5.00; collection three anonymous, $3 00.

Uriah Brinkley, La Salle, N. Y., $5.00.

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HARRISON LANDIS, Treasurer.

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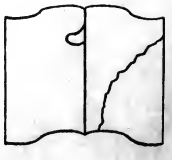

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XV. No. 7. Quakertown, Pa., April, 1900. Whole No. 175.

In This Number.

Abraham Lincoln. By Frederick Yeakel.

Churches and Sunday Schools in Florida. By H. A. Longaker.

Pastor Peaceful's Letters.—First Installment. By the Pastor.

Reports from our Missionaries.

Sketch of the Doukobhors.

Armenian Endeavorers. By H. S. Jenanyan.

S. S. Lesson Notes for April. By N. C. Hirschy.

C. E. Topics for April. By M. G. Oberholtzer.

Playroom and Nursery.—For the little ones.

Paragraphs of News and Comments.

Bro. A. B. Shelly has moved to Quakertown. His post office address is changed accordingly.

The Bethel College Oratorio Association on the evening of March 9th gave a public rendition of Hayden's Creation.

Bro. Henry Rupp has been called to the work of an Evangelist in the congregation at Marena, Hodgeman Co., Kan.

The ministers of the Kansas district will have a meeting in the near future in the Gnadenberg church near Newton. A good program of topics is announced.

A series of Gospel meetings were held recently in Elmiron, O. Bro. S. F. Spranger, of Berne, Ind., was present and assisted the local ministers in the work.

Philip Rabbit, the young Indian brother, who for several years studied at Bethel College receiving financial assistance from a number of our Young People's Societies, has gone to Carlisle, Pa., to pursue his studies further in that institution.

Mrs. H. S. Jenanyan, the wife of the native Armenian missionary, now resident in Philadelphia, gave a graphic description of Armenian atrocities in the Bowertown church Sunday evening, March 11th. In response to her eloquent appeal, over $21.00 were given, to say nothing of private donations later.

A meeting of the Eastern Conference ministers in Philadelphia on Mar. 5th was attended with great blessing. The balance of the program which had been begun in Quakertown, formed the basis of the mutually beneficial discussions and deliberations. The next meeting will be held at Bally on Monday, May 14th.

A week of Gospel meetings was conducted in the Zion church, at Souderton, beginning with Saturday eve., March 17th. The singing evangelist, Mr. Study had charge of them. Some of the brethren present to minister the word on different evenings were, Rev. W. S. Godshall, Rev. H. G. Allebach and the pastor, Rev. A. M. Fretz.

Officers of the General Conference have been informed that the congregation at Berne, Ind., has accepted the action of its delegates in inviting the next meeting of conference to be held with them. According to a resolution of conference this invitation is accepted and thus the place for the next General Conference is fixed, viz., at Berne, Ind., in October, 1902.

Dr. S. S. Haury, whose interest in local and general church work remains unabated, has recently been elected Superintendent of the Sunday school in the church at Newton, Kan. Besides the exacting demands of his large medical practice, the brother finds time for active assistance in the different phases of work for the advancement of morals and religion in his community.

The editor of the "Bundesbote" says quite truly,—There is seldom any meeting in which the work of Jesus and the power of the Holy Spirit is manifest that not one or another has some fault to find. Criticising and picking flaws is so easy and requires but little sense or wisdom and no special degree of piety. Oh, that we might reflect and be more on our guard against this enemy.

From Correspondents.

Bally, Pa.—Sunday, March 11th was made memorable with the people of this community through the stirring addresses by Rev. H. S. Jenanyan and his devoted wife. Bro. Jenanyan is a native Armenian, who, as a leading Evangelist and teacher among his people, when the massacre broke out several years ago miraculously escaped with his family and is now devoting all his energies to the relief of poor widows and the care and training of children made orphans and left utterly destitute by the cruel ravages of the Turks. They first addressed the Ladies' Mission Society on Saturday afternoon. On Sunday morning Mrs. Jenanyan spoke in our Sunday School and church while Mr. Jenanyan accepted the invitation of the Schwenkfelder brethren and spoke in their church. In the afternoon he went with the pastor to Zionsville, addressing the congregation gathered there and in the evening spoke again at Bally in the meeting of the C. E. Society, while Mrs. Jenanyan went to Boyertown for the evening and there addressed a large audience in the Mennonite church.

The earnest Gospel message coupled with the story of the terrible but heroic suffering for the sake of an unflinching faith in Christ, was most touching and won the hearts of the hearers. Hands, too, were opened, and many deemed it a privilege to have an opportunity to share in sending relief to some of the poor widows and orphans still suffering severely under the oppressive Moslem rule.

Our prayers go up for God's blessing and sustaining grace upon Brother and Sister Jenanyan in their self-sacrificing labors which have for their object not only the permanent relief of the suffering in a material way but also the revival and preservation of the true Christian faith among their people.

Donnellson, Iowa.—At our yearly business meeting Mr. Ed. H. Schowalter, oldest son of Rev. Schowalter, was engaged to teach for three months the German School for the sum of $100, one half of said sum is raised by subscription, the other half as tuition levied on every child (of members) between the ages of 6 to 14 years. After considerable deliberation it was decided to take down the pulpit and the speaker to occupy a small slightly-elevated platform. Many objections were raised against the gallery in our church but all conceded that the building is too small without the gallery, so it may lead to building a new church in the near future. Spring is opening, and soon the seeder will go forth and new hopes will arise for the future. May the seed that is sown every Sabbath from the many pulpits of our land also bring a full harvest.

Geary, Okla.—Geary Mennonite church conducts besides the regular services, what is known as the Geary Union Sunday School. The object of this branch of the work is to spread the Gospel among all classes of people. To do this we have classes in both German and English. Sessions are held every Sunday morning before church service. Geary seems to be right in line with the present question of the day, namely "Language." We have for years found it advisable to work both in the German and English, and are still following out this plan, alternating in language from one Sunday to the other. We believe that in this way we can come nearest to carrying out our Master's command, "Go ye therefore and teach all nations.—Matt. 28: 19.

On Feb. 13th we had our Home Missionary, (Bro. Chr. Ramseier) in our midst. During the day he made calls among the different families and in the evening preached to us in German.

On Feb. 25th Rev. M. M. Horsch occupied our pulpit and has consented to serve again next Sunday, the pastor intending to visit the Mennoville congregation.

Woodburn, Ind.—Bro. J. W. Kliewer, of Evanston, Ill., was here and preached for us Jan. 18th, English in the forenoon and again Feb. 18th, preached three times on that Sunday, twice English and once German. All the meetings were well attended, and interest manifested. Bro. [illegible] by the Home Mission [illegible] of course will do something toward his support. We are indeed very thankful to the Board for the interest they have shown toward us in assisting us to organize a church. We are only a few, but glad to say "more coming," and would extend a cordial invitation to all who are looking for a new location to come here before locating elsewhere. Future prospects are good.

The Methodist people, of which there are also only a few here, and we had a room rented 18 x 20, where we held our meetings since last Fall. For seats we had pine boards on small store boxes. About Dec. 1, 1899, we succeeded to raise enough money to buy about five dozen chairs, and our Methodist brethren also bought several dozen which made the room full. We were too crowded, especially in the Sunday School which we hold together every Sunday morning with an attendance of from 30 to 70. So on Feb. 19, 1900, we succeeded in getting a larger room, 20 x 40, where we will now hold our meetings and hope to be successful.

There are about seven families here now, and we have a building fund started which, of course, is small as yet, but we hope it will grow as time rolls on. If any of our brothers or sister wish to donate anything to this fund the same will be thankfully received by Austin Augspurger, treasurer, Woodburn, Ind. The money will be put on int rest until needed.

We also invite any of our ministers traveling by way of Ft. Wayne, Ind. to stop and see us and preach for us, it will not be much out of their way, and their visits will indeed be appreciated by us. Bro. Kliewer will visit and preach for us every four weeks until other arrangements are made.

Noble, Iowa.—On Sunday, March 11th, eight members were added to the Wayland congregation by baptism as a result of the revival meeting held by Revs. Miller and Stuckey. On March 8th the congregation elected its deacons and trustees. May the new church continue to prosper.

Continued on page 63.

Pastor Peaceful's Letters.

THE PASTOR.

He preached and prayed, married and buried people in the little village of Cemetery Crest. His large church, pointing its long spire skyward, stood on the brow of the hill, which was flanked by twin cities of the dead. Time was when the church and the headstones alone glanced in the morning sunlight. But a village grew up around them, and they called it Cemetery Crest. It was almost as dead as the cemetery.

The good Pastor Peaceful had held forth there twenty-seven years. He was a faithful, patient preacher, but most of his people would be busy nodding before he came to "secondly." At home, it was said, the good pastor's wife did the preaching. He used to retort playfully when she had worried him half to death, "My dear, stop preaching, and pray awhile." He lost his temper once, and that was the last he ever saw or heard of it. It never came back to bother him thereafter.

THE LETTERS.

One day his niece, Miss Rosa, came up from the city and heard her uncle preach. She was the only soul that kept wide awake to the end. The sermon delighted her. It was very old-fashioned, she thought, when he first started out. City preachers had long ago ceased to refer to Adam and Eve and Noah and Jonah (except in a critical sense) to barb the text with a feather to make it fly true. These immemorial old characters were myths. Higher criticism was in the air; and large cultured audiences sniffed and drank it in. No one fell asleep. The fumes of brimstone never offended their nostrils, and the bottomless pit was fenced around so no one could fall into it or commit suicide by throwing himself in. It was the first time in eight years that Rosa had heard what the newspapers called a "straight Gospel sermon." But it "smacked like choice old wine," to borrow a favorite expression of her brother-in-law.

During her short stay with the family, she often quizzed her uncle as to the views he expressed, and often sat in the library with him for hours listening to his quaint and philosophical discussions of Bible lore. But she had reached the spinster age—the age when a single woman first discovers that she knows nothing and tries to conceal the defect by talking a good deal. When she departed for home, she thanked her gracious old uncle for his "original" ideas. "But," added she as she kissed him good-by "I want to write to you about these things. I understand them all but I want them to be a little clearer." "Do you? Why, God bless you!" he replied, as the train whizzed away and a tear glistened in his eye.

And this is the way the letters came into being.

A week after she wrote him a long letter, part of which was as follows:

"Dear Uncle Dan,—I made a list of the ideas you touched on, and here it is: Heaven, Hell, Judgment, the Millenium, the Devil, Predestination, the Atonement, Justification, Faith, Sanctification, Assurance. Is the list complete? Now I want you to write me your views about all of these. I am very, very anxious to know. I want to know—what is Heaven? where is Heaven? what is Heaven like? will all good people get there? Do you think I will get there?

Hoping you will be so kind as to answer these simple questions of a spoiled fussy old niece."

LETTER NO. 1.

My derr Rosa—

So you want to go to school again and want me to be your teacher? Well, we will call it a correspondence school. I am glad you do not feel yourself too old to learn as some at your age do. But let us call this God's school. Let him be the teacher, and I will add to it what he has taught me. "What is Heaven? where is Heaven?" Well, Heaven is God's home. But you mustn't think it's a little corner or six-by-nine somewhere among the stars. If the whole earth were a varnished floor all roofed over, and all the blue sky the playground, you would not even begin to arrive at the dimensions of God's home. "Behold the heaven of heavens cannot contain thee." And Heaven is where God's family is, where his obedient children are, where those are who are Heaven's citizens. Did you ever read Roman history? Well, the Roman conquerors often captured a section of country in which Roman people of noble birth were to settle down. They were called Roman colonies. Some of these colonies were thousands of miles away from Rome. Yet the Roman people took Rome with them when they moved there. They governed themselves, and whenever they visited their mother-city, they still helped to govern. Every colony was a little Rome or a second Rome, because the people in it were Romans. Heaven is where heavenly people are. Or I like to think of it all in this shape: God's home is a great palace with many rooms in it. We are now in some of the lower rooms doing the work of servants. It is the middle of the day, and we have plenty of work to do, and some of the work is hard. Sometimes we get a little tired of work and fail to do our duty. But night is coming after a while. Then we'll stop working, and presently the invitation will reach us to "come up higher" and see the King in His glory, the Master, the Father. He is in the throne-room waiting to receive us. He knows our names, and by his side is Jesus, who has told him all about us. Then the King will assign each of us a mansion in his grand palace opening into the throneroom and there we'll live forever. Don't forget this: if you are one of God's people and love to obey him and pray that his will be done on earth as it is in heaven, you are in one of the lower rooms of God's home.

Again, a house is a house, and may or may not be a home. That depends on who is in it. Ik Marvel tells us in "Reveries of a Bachelor" what makes the home—"It is the Presence" "What is home without a mother?" If God were to move out of heaven I would not want to move in. It would be like going into a cold house in winter when the fires are all out. And if God were to come here to Cemetery Crest to live, I'd think Heaven came with him. Indeed he does live here, and my house has been a heavenly colony for many years. But a good many people that cross my threshold don't know it. The same people wouldn't know themselves if they were to be taken to the Imperial City by an angel to-night and set down before the throne. They would feel homesick and would cry to get out.

Do you know now what and where Heaven is, and what it is like? Your aunt Julia wants me to go out and curry old Nell now, so I will tell you next time about the good people and whether you will get there.

UNCLE DAN.

The Doukobhors.

Who are they? you will ask. They are Russian people who have suffered persecution for the sake of a principle which they hold in common with Mennonites and Friends—the peace-principle, or opposition to war. On account of their staunch adherence to this Christ-taught doctrine, they have enrolled their names in the list of nineteenth century martyrs, and are entitled to rank among the heroes of faith. The Russian government tried in vain to coerce them to bear arms. At one time sixty young men were to be run down by a troop of mounted Cossacks, and would hav had their lives cruelly stamped out, had not the noble horses refused to rush. Many are in exile in Siberia. In the Canadian village of Prolerpeorshe (which means "much trouble") there are twenty widows, thirteen of whom are in Siberian exile. One woman has seven sons in banishment. Some of the men bear marks of the lash.

Within the past year a great many have immigrated to America, settling exclusively in Canada, in the province of Assiniboia. Saskatchewan and Manitoba. In Saskatchewan there are upwards of fifty villages. In Assiniboia there are several colonies. The settlements along the Swan river are known as the North Colony. Within a stretch of twenty miles in this district there are 5000 of these people. In what is known as the South Colony there are 500 people living in sod houses. They were largely assisted to Canada by the Friends. As early as 1818 two Friends visited them in South Russia. Tolstoi, the great Russian novelist and philanthropist, also aided them very materially and dedicated his last book to them.

It is touching to read the story of the hardships and privations connected with their settlement in Canada. They came over extremely poor. Most of the men that are in Siberian exile are away from home as railroad section hands or navvies, earning from $1.25 to $1.50 per day. The women with the children are left at home on the farms for which they paid the Canadian government $10 homestead fee. In one colony, perhaps in more than one, the women were left to till the land without spades, horses or oxen. So they adopted this novel method of plowing: Twenty-four of them had each a flour sack tied around their bodies. Behind, the ends were fastened together by crossbars to which long ropes were attached. By these ropes the plows were drawn, and for two hours half of the twenty-four would draw the plows and the other half would guide them. Then they would be relieved by another batch of twenty-four. In one settlement the greater part of a hundred acres were thus plowed. Daily rations consisted of dry bread, tea and vegetable soup. Linseed oil was used in place of lard. They have few houses, and in one house as many as forty people were found. The houses are very scantily furnished. The beds are made of hay and coarse felt with some bed clothing on a bedstead of poplar poles. And these are some of the luxuries they enjoy where the temperature is 60 degrees below zero.

But abundant charities have been bestowed upon them, and by this time their condition is greatly ameliorated. Friends from Chester county, Pennsylvania, and Mennonites from Nebraska and elsewhere have sent them provisions and clothing and cash, horses and wagons, oxen and cows. Cornelius Jansen, of Nebraska, sent them a carload of cows from Gretna, Manitoba, supplied by the Mennonites there. Since the Doukobhors are adepts in spinning wool and making footwear, wool and leather have been sent them. They are industrious people and do not solicit support. They are happy and content with little. One lady among them is a physician, having studied at the University in Berne, Switzerland.

In their religious services they chant psalms and hymns. They studiously abstain from the use of meat.

It is quite natural that our Mennonite brethren should be interested in these heroic people who endure hardness for the sake of a Biblical principle. They deserve the warmest sympathy and the most generous gifts of our churches.

A Forward Look.

May P. Skerrett, Chairman of Philadelphia C. E. Union Press Committee, writes:

"Special interest centres in the Christian Endeavor movement at this time, for great preparations are being made for the State Convention to be held in this city in the Fall of 1900, which will partake largely of a national character, and many thousands are expected from the Keystone, as well as neighboring and distant states. The World's Convention of 1900 in London is a much talked of event, and time rapidly draws apace when this will be past history, and the State Convention absorb our interest. . . . . Christian Endeavor has been the prime and main factor in the breaking down of denominational lines, and had it accomplished no more than the firmly established interdenominational and international fellowship for which it is renowned, it would have been worthy the existence into which it has been brought. That is, however, but a small part of its influence, and naught but Eternity itself can reveal the illimitable, unbounded good accomplished through a movement that has been Christ-like since its inception, and blessed beyond all bellef.

From "The Mennonite."

Nuggets.

Many people could see a great deal better if they had no I's.

Partial darkness is worse than total darkness: people imagine they are in the light, whereas they are still in darkness.

Our estimates of each other would greatly increase if we would not remember the past mistakes of others but meditate on their present goodness.

If people would study God's Word as much as they do other books and papers, the saloons and lodges would all have passed into history.

The person that "never makes any mistakes" will some day be surprised at his accounts when they come to be settled before the Great Judge.

The need of the day is living Bibles, not mere paper and ink, but the truth taken out of the Bible into our lives. Thus the Bible will become spirit and truth.

Playroom and Nursery.

When Jesus was on earth, he took little children in his arms and made them feel happy. Perhaps they romped and played with him sometimes, and he loved to hear their laughter and prattle. Jesus loves the boys and girls yet. Learn these two pretty little lines:

O dearly, dearly hath he loved,
And we must love him too.

Two men in the Bible that went to heaven without dying—Enoch and Elijah.

Do you say grace at the table?

Did you do something to-day that you know Jesus did not like?

Even a child is known by his doings, whether his work be pure or whether it be right.—Proverbs.

A few questions for the children to answer:
What were the last words of Jesus on the cross?
Who was the greatest apostle?
How many people did Jesus raise from the dead?
Why did Jesus die on the cross?
What did Jesus sometimes do a whole night?
What did Jesus say about swearing.

God is always near me,
Though so young and small;
Not a thought or word or deed,
But God knows it all.

A little motherless girl was once taken by her father to a relative's home to stay awhile. Some time afterward the father came to see her, but she would not come to him, and when he asked whether she would not like to return home with him, she said No. It hurt the kind father to hear this. Children, Jesus wants you to go home to heaven some time. Will you say, No? What would Jesus do?

When Christ was twelve years old, he knew he had a Father in heaven. He told his mother that he must be about his Father's business. God has something for every boy and girl of twelve to do. You must ask Him every day what He wants you to do. Then "whatsoever he saith unto you, do it."

Some things about Jesus you can tell others:
He came to seek and to save the lost.
He preached the gospel to the poor.
He said he would be with us to the end.
He forgave many people their sins.
He gives us everlasting life if we believe he saves us.
He tells us many beautiful things about God.

Armenian Endeavorers.*

It was a rainy Monday night, yet the society of little boys did not omit their weekly prayer-meeting; gathered in one corner of the church, sitting on the floor. They were mostly from families of the poor.

All day they had worked very hard, and came in their working clothes, tired but looking happy as if they expected to find rest at this meeting. Very few of them could read, and they knew nothing of singing by note. Hamparsoom, a coppersmith's boy, and his companion Hagop, led the singing, and all heartily joined. Mugerditch, blind in one eye, a great favorite with all, opened the service. Georgie was the youngest, full of fun and laughter, but soon his attention was gained and he listened quietly. Mardiros, a peddler's son, for a long time had a hard struggle before taking part in the meetings, and then decided that as he had not been ashamed to lie, curse, swear, or talk foolishly before the people, he need not now be ashamed to talk or pray in the meetings; so was generally the first.

Every member tried to take a part; those not able to give testimony read some Scripture passages. Simon was better educated, and occasionally quoted from native poets selections suitable to the topic. At this meeting he read some selections about God:

"The height and the depth of the world have their centre in Thee, O my God! I do not know Thee, what Thou art, but I know that Thou art what Thou alone canst be!"

"If I make the seven oceans ink, if I make the trees my pen, if I make the earth my paper, the glory of God cannot be written."

"The heavens and the earth, says God, do not contain Me but in the heart of the faithful am I contained in My fulness."

"O heart! weak follower of the weak,
That thou shouldst traverse land and sea,
In this far place that God to seek
Who long ago had come to thee!"

Then another boy stood; he had always thought much of himself, and from childhood had been a favorite. He joined the membership of the church at nine and-a-half years old, now he was fifteen and was full of vanity, though he was a Christian. He spoke a few words, then the chairman, turning to him, said:

"Do you believe that you are a sinner?"

"Yes!"

"Do you believe that Jesus came to die for sinners?"

"I do."

The third and last question:

"Do you believe that Jesus died to save *you*?"

"Yes!" he said, deeply impressed. He was thinking, "Jesus, the Son of God, the very God himself, to come and die for me—for me, an ignorant Armenian child, son of a poor cobbler."

He bowed down in deep emotion, was much humilated at the feet of Jesus; the other thirteen boys also were deeply impressed and they, too, bowed in tears, pleading for forgiveness.

Then the leader asked: "If you believe that Christ Jesus came and died to save each one of you, what will you give Him to-night? The tear-washed hands and trembling voices were raised on every side.

"I will give myself!" was the chorus.

Our cobbler's child, Harutune, was the first one referred to, and by this baptism he was consecrated to the Lord's work. The effect of the holy fire in this little group was felt in the churches in all that city of Marash among the mountains of Armenia, and through the testimonies and zealous labors of these youthful witnesses many were drawn to Christ. This "band of fourteen" as they were called, talked with one of the missionaries, who recommended that each take a certain soul to pray for and work for its salvation.

Harutune did not believe in neglecting his own household, so chose his brother Garabed. He realized that the Lord could convert, his part only was to help his brother feel the need of a change of heart. The brother was twelve years old, attended Sunday-school, sang, prayed, yet the older brother knew that it was only nominal Christianity. They lived in a house where there was only one room for the whole family and no opportunity for a private talk, which Harutune thought vital. They would, therefore, wait till the family retired, or often went up to the flat roof of the house, and under the clear Eastern sky talked and prayed together.

One evening they were both in the church, not near each other, and Harutune was much surprised and pleased to see that the shy and backward brother stood for prayer and remained in the inquiry meeting to talk with the missionary.

On the way home, Harutune anxiously asked, "How are you to-day, brother?" Garabed answered: "Thank God, I am well and happy. To day, mother and children went to a wedding; I was all alone in the house; took the Bible to read, perchance the tenth chapter of John's Gospel was opened. I felt as I never did before, that I was a sheep, heedless of the voice of the Shepherd, and it seemed to me that Jesus, the Good Shepherd, was calling me; there I knelt down in tears, offering myself to Him. Before I was through the prayer, it seemed as if Satan was near me whispering, 'You are only a boy; you cannot yet follow the Lord.' That very whisper showed me my helplessness, and more fully I decided to give myself to Jesus."

Soon they reached home, and the sacred spot, the house-top, was again found, where both offered the sacrifices of joyful hearts. Thus the Lord encouraged Harutune to be a soul-winner, beginning at his own home with the dear ones. The proverb says, "The entire world shall be populous with that action of thine which saves one soul from despair." The time went on, and Harutune became a missionary in Tarsus, helped to organize the young people's societies, with their modern names to "Christian Endeavorers," Senior and Junior. In that country the mingling of sexes in one society is not believed in or practiced, but that did not affect their loyalty in keeping the pledge. They were always eager to attend the services and do their part, and he was often in their meetings to help and be helped.

They had taken with their Christian Endeavor pledge the King's Daughters' motto, "In His Name," and in the monthly meeting each had to give a report of work done. One day the leader of the Juniors asked each one what they had done "In His Name."

Ardashes said: "My classmate did not know his arithmetic, and I helped him."

Garabed noticed that a student had no lunch, and for days he shared his with the poor child.

John smilingly said: "One of the boys had no ink and paper, and I gave him some of mine."

Little James had gathered some flowers on the hill near by and taken them to a sick woman in the neighborhood, and was permitted to read her the Gospel.

Moses hesitated, but at last said: "I was walking in the street when a dirty-looking blink Turk begged some one to help him cross the market-place. I heard, thought to help, but did not. Then, thinking that if Jesus was there He would have helped, I went back and helped the man in His name."

The meeting closed with two favorite hymns, the Armenian of which is given below.

"Nearer, my God, to Thee:"

All mode al-iam ov-Der,
All mode ka-zee;
Tay yev jam-gas ul lah
Tarn tas va-lee.
Michd a gho-tem bee-dee
All mode ul-lam ka-zee
All mode ka-zee.

"My faith looks up to Thee:"

Haa-radks kes gun i-ee,
Ov karrn kogh-ko ta-yee.
Per gtech Ee-min,
Tsay uees nu-dak ur-ray,
Im megh kus Der Kah vay
Ul-lam yes bigham-hey-dee
Mee-ayn koo gin.

Some of these very Tarsus Endeavorers are now teachers and preachers and helping many blind to see and lame to walk.

For "The Mennonite."

Gems of Thought.

There is a moment in life that buys all eternity.

One who has truth for his armor and shield need not fear the enemy.

Integrity belongs to no nation or country, but is individual property.

Fear not what others say of you, but only fear what you have said or done.

One who cannot carry his own cross is not capable of helping others bear theirs.

Gold can be obtained by giving time, but time can never be obtained by giving gold.

A life cannot be measured by years, but by service rendered and influence left behind.

The house upon whose threshold the poor is not welcomed, there the angel of benevolence dwells not.

Gold is precious not for its color, but quality, so is a man honored not for his name or position, but for his rare good qualities. —*Armenian.*

Making Character.

A mother in New Hampshire reared a family of eight boys. They all left the homestead and went to sea. She was heartbroken. The preacher visited her home and she poured into his ears this life sorrow. She could not understand why they had all gone to sea and left her. She could not understand the mysterious work of Providence. Her heart was desolate, the home foreaken. And she said her boys had never seen the ocean until they were grown. She asked the preacher to explain it. He looked around the room, and over the mantel he saw a splendid picture of a great ship under full sail, every white wing instinct with the message of foreign nations. The waves that dashed against the bow spoke of a thousand shores that had been washed as around the world they had swept. The preacher said to her, "Why, madam, this is the explanation. Your boys became sailors because this picture told them of the ocean and led them around the world." The very picture on your walls, every inch of tapestry, these are sacred. They make and unmake character. Guard them well. The foundation of every great man's character is laid in these primal hours of life.—*Ex.*

*) Books: "Lights and Shadows in the Orient" by Rev. H. S. Jamayan. Other Book Notes on last page.

The Mennonite.

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QUAKERTOWN, PA., APRIL, 1900.

The account of such a truly consecrated life as that of Moody, the man of God, is an inspiration to every private in the Master's ranks. And no one need be without this helpful biography on his reading table. See on last page how to get a Life of Moody for little money.

"One of the main objects of ecclesiastical forms is the development of a religious life by isolating it from common life." So says a writer in a recently published article. And herein lies a great mistake. Anything that stands as an isolating barrier between our religious and our everyday life is a deception and a snare. There is a great deal of that so-called religion that is found in the church only and leaves the common life unaffected. What we want is to bring our every day thoughts, emotions, and actions into as close connection with our communion and intercourse with God as possible.

In the six days' issues of the "Topeka Capital," Rev. Charles M. Sheldon has given a valuable object lesson in the line of Christian journalism. It was not the first opportunity the people of this country have had of seeing exemplified a Christian man's idea of a Christian daily newspaper, but perhaps no presentation of the kind has ever attracted so widespread attention, owing largely to the reputation of Mr. Sheldon as the author of "In His Steps." Through his writings, especially the book just named, Mr. Sheldon had gained the public ear, and naturally, the announcement of the proposed setting forth of his idea of a newspaper of which Christ could approve, set the expectation of the whole country on the *qui vive*. The project was sneered at by some, and by many others very unfairly pre-judged. On the other hand a multitude of earnest Christians all over the land prayed that God might bless the effort to the furtherance of practical Christianity, especially in the important sphere of journalism. Now that the papers are before us there are no doubt points here and there which one or the other thinks he would like to have different. Just so. It could not be otherwise. Nevertheless, the writer is personally in sufficient accord with the general tenor of the paper that he would hail with joy the advent of newspapers shaped on lines similar to those followed by Mr. Sheldon, in every section of our country.

Mr. Sheldon's work as a daily newspaper editor can not be regarded in the nature of an experiment nor was it intended as such. It was not, and under the circumstances could not be, a test of the financial practicability of such a publication. The *New York Daily Witness* years ago was such an experiment. It failed, presumably not so much because Mr. Dongall's idea of a Christian daily was not correct, but because the people of New York and surrounding communities within reach of a daily paper were not willing to sustain such a publication by their patronage. This cold reception was in accord with that given previously to the *New York World* which was started as a religious daily backed by great wealth, but was frozen to death. The editor of the *Witness*, however, before coming to New York had established a similar paper in Montreal, which has been continued on the same Christian basis as a daily, with marked success, to the present day. The question of feasibility therefore depends for its answer, on the community, and more particularly on the professing Christians of a community. It need not surprise any one that the worldly-minded people look for a daily paper in which their likes are represented. But the trouble for a Christian newspaper lies in the fact that that which suits the devotees of the world rather suits many professing Christians too. They rather read an account of a prize fight than to take a sober look at the important social and moral questions of the day. Many, also, for the sake of supposed business advantage complacently wink at that which they at heart disapprove, and would for the same reason be unwilling to have certain things, from which they think indirectly to reap financial benefit, barred out of the columns of the paper.

Conference Notice.

The Eastern District Conference will hold its annual session in the Bethany Mennonite church, Quakertown, Bucks county, Pa., beginning with the usual Sunday Communion service, on May 6, 1900, at 10.00 a. m. The Conference service will be held Sunday evening, and the business session will begin on Monday morning following. A full attendence is desired. W. S. GOTTSHALL, Sec.

Spiritual Experience.

"Experimental religion"—what is it? Thousands of people say they believe in it on the basis of personal experience, and thousands say they don't, and that such a thing is only make-believe, a process of excitement. These two classes, representing widely-differing temperaments, are continually "chirching" each other. The one element is "cold, formal, unconverted," the other "wants to be too good."

The fact is, each misunderstands the other. It cannot be denied, indeed, that many in each class merit the stigma attached to them. But you dare not judge the tree by its stunted, gnarled, wormy, insect-bitten apples. The best specimens must be sampled, and a truer estimate of the tree is then likely to be reached. Let each side apply this principle to the other, and harsh, uncharitable epithets will be less abundant.

Applying this principle, we reiterate, what is "experimental religion?" Does only one class have it, or do both have it? Our only reply must be: the truly-converted in each class have it and plenty of it. Their Christian experiences are similar in outline, if not in details. But the expression "experimental religion" is offensive to one class, while to the other class it stands for a sum of experiences indispensable both in their order and in their details in every genuine case of conversion. It is an unfortunate phrase to many people. Even the term "experience" does not smack pleasantly to some because they associate the name with precisely those features of the transformation which are accidental, temperamental.

"Experimental religion"—"experience" if you prefer—is *light* consequent upon the opening of one's spiritual eyes. By light we mean God's truth, by the opening of the eyes, we mean faith. "Experience" is a collective name, indicating the co-operation of the two. Here is a man who has sat under the preaching of the gospel and heard the truth for years, but his soul remained dead in its tomb. Suddenly, there is an awakening, an intense, profound realization of the truth of God's word. God seems to be addressing himself directly to that man's soul And it responds. A new life begins. He calls it all an "experience." He knows he is born again. He magnifies the grace of God. He loves Jesus Christ as his Saviour. What now is his "experience?"

It is simply this: he exercised faith. His inner eye opened. The windows of his soul were unshuttered, the light from heaven shot through, and God, through the Spirit, began his divine work. But once the heart is open to the divine influence and the work is begun, there ensues grace for grace, there is a going from strength to strength, a passing from glory to glory. Faith keeps the windows unclosed forever.

No two persons will exactly agree as to their experiences. It is not necessary that they do, since faith is the one foundation in each. Every new-born soul is a testimony to the truth of God's word. What seems contrary to it in any man's spiritual consciousness only seems contrary to our one-sidedness.

—A.

For the Young People.

C. E. Prayer Meeting Topics.

BY M. G. OBERHOLTZER.

April 1.—Always Ready. Luke 21: 29–36; 12: 35–40.

There are times of rejoicing and times of despondency in a Christian's life. When the day of rejoicing is at hand we are most likely to forget ourselves. In the parable of the fig tree our Lord teaches that though there be signs of the Lord's coming, we must not be overcharged with the cares of this life; so that the day may come to us unawares. Therefore in order to be ready we must watch and pray, always, so that our whole life is prepared to meet our Lord at His second coming. Readiness is the theme, which may be explained in three ways: 1. God's readiness; 2. Our readiness; 3. What it is in our life. God proves His readiness towards us in nature; in supplying us with the light of the day and in giving us our daily needs. He shows His readiness by giving us His unbounded grace; forgiving us always and under all circumstances our sins, if we bring them to Him in repentance and unwavering faith. He has prepared for us an ideal life long before we were born; the plans of which we should be only too glad to follow. He has an eternal abiding-place for all His faithful servants. God is always ready to deliver us from the snares of the devil. Our part is to be ready at all times, which we will only be, by keeping ever in mind the right direction. We will not be ready for any emergency if it will not constantly possess our earnest and expectant thought. God's readiness will avail us nothing without our readiness. Unless we make the cisterns the rain will not furnish us water for our use. It is all through Christ's strength that we may be made profitable servants, ready to do our Master's work. Our readiness shows our life in a measure how we practice it in times of temptation. It should be the Christian's joyous expectation awaiting Christ's second coming, thinking "If He should come to-day, this very minute, how would my life affairs stand? Would I be ready to leave it all and go with Him?

April 8.—Christ our Missionary Model. John 4: 5-15.

In that our Lord did not wait for great occasions to minister unto the people, but that He made use of the little opportunities, He became the greatest missionary. We can see in Christ a model missionary in that He talked with the woman of Samaria, and revealed himself to her. He was certainly the greatest missionary in that He gave Himself most completely to His work; and now also gives all the strength that they need whom he sends forth. He was a missionary to all classes of people, viz: "He was a home missionary, in that He ministered in the house of Lazarus; a foreign missionary when the Greeks came up to worship at the feast, (Jno. 12: 20); a city missionary when He was teaching in the city of Samaria; a Sunday School missionary when He opened up the Scriptures and set men to study the Word of God; a children's missionary, when He took them in His arms and blessed them." Christ was a missionary to the poor, when He opened the eyes of the blind beggar; a missionary to the rich, when He opened the spiritual eyes of Zacchaeus. Even on the cross He was a missionary to the robber; and His last command was the missionary commission. Following this model missionary "we must be eager to go wherever He sends us, to whatever person, on whatever errand, to stay as long as Christ wishes and to meet whatever reception may come." It is also true that no one can be a real Christian without being a real missionary. We may know whether we are following Christ as a missionary model, when we have tried to bring others to Christ. We ought to consider whether our neighbors and friends are Christians. Our gifts for the support of missionaries, and our thought and prayers for the missionary cause determine whether we are missionary Christians; for there is no other kind of true Christian. It is a glorious and blessed privilege for a Christian to be engaged in some missionary work.

April 15.—The Bread of Life. John 6: 24-40.

It proves to be a fact that food satisfies our hunger, stimulates our bodies and prolongs life. Wherefore if we are hungry we seek to satisfy the hunger by trying to get something to eat. In just the same way do we get our spiritual life satisfied; by seeking our Lord Jesus Christ, and in a soul-hunger for the spiritual food He provides for all. We can find Him in a different way from the men who sought Jesus at the sea of Galilee, and whom He fed with bread and fishes. Christ knew their fleshly hearts and reproved them. He declares Himself to be the bread of life, and he "that cometh to Him believing shall never hunger nor thirst." As manna was to the Israelites food in the wilderness till they reached the promised land, so is Christ our spiritual food throughout our journey in this sinful life. Christ will not only be our spiritual food on this earth, but will be so also after we reach the promised land above. The true bread of life will supply all our wants and for all purposes. Whoever has Christ's love in his heart needs nothing more. If we are hungry for rest Christ says unto us "Come unto me and I will give you rest"; if we hunger for peace He says He "giveth the peace that passeth understanding." He also provides a home for us in Heaven, an abiding place forever. We have eternal life if He has satisfied us with our spiritual needs. The most important question that comes to us is, have I made eternal life my choice? Also, am I living accordingly and helping others to make the same choice? It will avail nothing if we are satisfied with self and not improving on what we already have and if we are not willing to give to those who do not have what we have. It is foolishness to have the privilege of possessing all the books we want, if we refuse to read them. The more closely acquainted we get with our Lord the more He can give to our advantage. The best way to accomplish this is to meditate upon His Word, which can be done to some extent by observing the "Quiet-Hour" with the Lord.

April 22.—Serving God Joyously. Matt. 22: 1–14.

In the parable of the marriage feast of the king's son, Jesus pictures it a blessed and joyous privilege to serve the Master at all times and under all circumstances. It brought joy and blessing to the king in that he was persistent in the preparation of the marriage. Had he given up the job in gathering in those that were bidden after the servants had told him that those would not come it would have been a failure. He was not discouraged even after his other servants had been killed, while on their missionary journey. So he sent them on the highways and they brought in both good and bad. This teaches that we should not get discouraged in our first few attempts in leading others to the blessed saving knowledge of our Lord and Saviour. It brought to the king joy and happiness in the end; just what he was seeking for. It is a blessed thought that Christ shall "cloth us with a garment of salvation," as Isaiah describes (Isa. 61: 10) the joyfulness and the blessings of the faithful. If we enter into the fellowship of His saints and are not clothed with the Holy Spirit, freely given by Christ to those who sincerely deserve it and ask for it, we shall loose our reward; as the man that came to the wedding and had on no wedding garment and was cast into outer darkness. It is not God's will that we shall be unhappy Christians, and it is our expressed privilege to be happy while on our earthly journey, even a duty in view of its effect on the world. "A happy Christian is Christianity's best advertisement." We can be happy in all kinds of trials and afflictions; for example, was there any man that had so much to bear, as Christ and yet no man ever lived that was so happy. The best remedy for low and depressed spirits, is doing a good day's work. Doing our duty though it may seem too hard, will bring happiness and strength. As long as we will not quarrel with sin, we can never be truly happy.

April 29.—What is God's Due? Luke 20: 19–26.

When the priests and scribes had sought to catch Jesus with cunning questions, about giving tribute to Cesar, He said they should render their dues to Cesar, meaning that it belongs to him, because it is also their duty to be subject to those in authority and their duty to pay it because it was due him. We owe to God our thanks for the many things He daily bestows unto us. All that we have and are is due to the direct or indirect guidance of His divine providence. Should we not therefore first of all offer our thankfulness for His gracious and loving kindness toward us. "He sticketh closer than a brother." A brother or a good friend may probably not more than once show his generosity in presenting us with a valuable gift, if we do not show any sign of our appreciation of the present. God gives not only once if we do not accept with gratitude, but is daily ministering to our wants. He will some day withdraw His gracious hand from us if we do not accept His kind and loving help with gratitude. While He thus bestows so many temporal blessings to us, it becomes our duty to give some portion of our income for His service, to be used in ministering to those who are in need of both spiritual and temporal food. Thousands in heathen lands need both of these ministered unto them, as well as in our own country where is great need of more real and active spiritual ministry. The best way to pay our dues to God is to give systematically. Can we do this? Yes we can and it is often the reason we do not make a success in life because we neglected to give as the Lord has prospered. Some Christians pay God's dues by the days' work they put in for Him. "Make your world-work only a help toward God's work, as Carey's occupation was to preach the gospel, but he cobbled shoes to pay expenses." To be acceptable to God the giving must come from a glad and cheerful heart.

Chicago, Ill.

For the Sunday School.

The Sunday School Lessons.

BY N. C. HIRSCHY.

April 1. The Beatitudes. Matt. 4: 25—5: 12.

A large audience listens to the greatest teacher in human history. His address on this occasion is familiarly known as the "Sermon on the Mount." It opens with "ten beatitudes, which are the New Testament counterpart to the Ten Commandments. These present to us, not the observance of the law written on stone, but the realization of that law which, by the Spirit, is written on fleshly tables of the heart" (Edersheim). Christ's object seems to have been to present the kingdom of God in its characteristic features, not indeed as a kingdom after death, but as present now and here, open to all believers. Those who enter this kingdom are pronounced "blessed," happy. The promises attaching to the beatitudes are neither reward nor result. The connecting link in each case between beatitude and promise is Christ himself, for the chief characteristic of the kingdom is fellowship with Christ.

April 8.—Precepts and Promises. Matt. 7: 1—14.

This lesson is taken from the closing part of the "Sermon on the Mount." It presents continued teaching concerning the kingdom of God. Pre-eminently here as in the preceding lesson, the kingdom is the rule of God." a present kingdom. The message is addressed first to those present, but also with a wider application to men of all time. First, the kingdom of God cannot be circumscribed as you would do it, (1-5). Secondly, it cannot be extended, as you would do it, by external means, (6), but cometh to us from God (7-12), and is entered by personal determination and separation (13-14)—Edersheim.

April. 15.—The Daughter of Jairus Raised Mark 5: 22; 35-43.

A synagogue-ruler of Capernaum, Jairus by name, had an only daughter. She was at the point of death. So Jairus comes to Jesus and asks him to save his daughter from death. He believed in Jesus, but his faith had been only general and scarcely formed. Such faith had need of being perfected into perseverance, assurance, and trustfulness. On the way to the synagogue-ruler's house Jesus was detained by a thronging crowd and especially by the woman who was healed by touching his garment. While delayed, word comes that the daughter of Jairus is dead. This afforded Jesus an extraordinary opportunity to strengthen the faith of Jairus. "In the presence of this new difficulty let faith prevail, and all will be well." Jesus comes to the home. The mourners are sent out. Father and mother of the child, and the three chosen disciples accompany Jesus into the room. A real Easter day dawns. Death gives way to life. A command is given "probably for the parents' sake, to keep them from letting the effect of this great blessing evaporate in vain-glorious gossip. To thank God for it at home would be far more profitable than talking about it abroad" (Plummer). Jesus orders food for the raised daughter, and then departs. His work was accomplished.

April 22.—The Centurion's Servant Healed. Luke 7: 1–10.

A Gentile army officer of rank has a dear servant, who is at the point of death. He hears of Jesus and believes that he has the power to heal his servant, but seems to doubt whether he is willing to heal him. So he sends Jewish elders to Jesus to ask him for help. His faith is rewarded. The servant is healed. Jesus came to establish a world-wide kingdom Here he demonstrated that Gentile and Jew alike share in the blessings of the kingdom. In his faith the centurion even surpassed the people of Israel.

From Correspondents.—Continued.

Goshen, Ind.—On March 14th J. C. Mehl closed a series of meetings at the Topeka branch of the Silver Street Mennonite church. A part of the visible results of these meetings are ten applicants for church membership. Meetings were also held at the home church some weeks ago. There are eleven applicants for membership here.

Hillsboro, Kan.— Our beloved Elder, Rev. J. S. Hirschler, has again commenced instruction with a class of 15 young persons.

The preparatory school of Rev. Penner of this place will close on the 23rd of March. Six young ladies and gentleman will finish the course this year. Success to the school and also to its graduates.

Aurora, Neb.—A correspondent from Aurora, Hamilton county, Neb. writes of the blessings brought to them through the visits of Bro. Baer at different times. The congregation there, though small in number, have regular preaching services and maintain a Sunday School which meets every Sunday the year around. Their church was erected in 1893. A cordial welcome is extended to all, especially of the ministering brethren, to visit them for mutual encouragement in the work.

Milford Square, Pa.—The West Swamp Young Peoples' Christian Association on March 4th revised their constitution and by-laws.— The Juniors expect to have an Easter festival on Easter afternoon.— The Ladies' Sewing Circle bought goods and are sewing at present, making clothing for the Indian Mission.— Our deacon, Peter Sell, was unable for quite a while to attend services on account of a fall by which he broke his collar-bone.

Excelsior, Mo.—Whenever the first correspondence from a place appears in a paper the readers may be desirous to know a little of the history of the community they are reading about. This shall be given in a very brief way, avoiding however as much as possible the mention of names of persons. The members of the Bethel Mennonite Church, (perhaps we should say a Bethel Church) live in the counties of Moniteau and Morgan in the state of Missouri. These counties are very near the centre of the state. The church building is in Moniteau county, but only about 20 rods from the county line. It is a frame structure with a seating capacity of 250. No doubt it has seen its best days, and according to appearance will, ere many more years have passed, have to make room for an other edifice.

The first members of the Bethel Church came to this place soon after the war, and most of them from Wayne County, Ohio. They were nearly all either natives of Switzerland or of Swiss parentage. Even now the Swiss dialect is the family language of most of the families. The younger generations however speak the English language as fluently as their dialect. There are very few of the church members who do not understand a sermon in the English or German language. Our Sunday School thus far is exclusively German while the preaching service is one-third English.

Many of our families have been visited by measles and pneumonia lately; but no deaths have occurred in the families of our membership. Indeed, the icy-handed messenger has not recently visited us, as there has not been a burial on our church grave-yard for more than a year.

Missionary.

From Our Missionaries.

The last quarterly reports of our missionaries in the territories contain some points which will make interesting reading. We only regret that the necessary routine of passing first the rounds of the Mission Board, causes these reports to come so late for publication.

Bro. Petter writes: "During this quarter most of the Indians were at home in the vicinity of Cantonment. Thus there was no lack of opportunity to meet with them and the meetings were attended by large numbers. We also had frequent encouraging conversations with them in their camps. The priests seek to keep on a good face, while in secret they lose no opportunity to undermine the impressions of the Gospel message. On the whole they themselves fall into the ditch and the ground wants to slip from under their feet. The Indians still fear their heathen priests but their faith in them becomes more and more shaken. Many confess openly that the days of 'their manner of worship,' as they call their heathen religion, must soon end. Others still go a step farther and seek a substitute for their heathen system. Such come regularly to the meetings, and also to me personally for a more thorough instruction. If the educated and Christian Indians could now see their opportunity and duty in this line, we would see great things. But this is not so yet. The Lord knows why and this makes us still, waiting for God's time. Mission work is a school of patience, Indian missions are patience's high school, and Arapahoe and Cheyenne missions a veritable college in this line. Though the Indians learn nothing, seemingly, yet the workers and friends of the mission are learning an important lesson. This is no doubt one object in God's omniscience. May it be fulfilled for us and our poor Indians. The Lord be praised, there is much that is not in vain for our Indians, and though the progress of victory is snail-like, it is nevertheless a progress of the kingdom of God. Thus we could joyfully join in the angels' song, "Glory to God in the Highest, peace on earth, and good will to men." Yes, the Lord is glorious even in the insignificance of our work. He will still be praised among the heathen. To him be honor and praise also in our further work among the Indians. May his peace come to this people though slowly and with difficulty. May his good will rest on our mission field, and may the heathen soon learn that over them too the Lord has only thoughts of beneficence and love."

Bro. H. J. Kliewer, speaking with gratitude of the improved situation since the completion of the church building at his station, adds: "The meetings have so far not been large in numbers. It is something new for the Indians to assemble in a house and sit on chairs, and when we consider how slow the Indian is to adapt himself to new circumstances, we must say they have turned out well thus far and we hope the attendance will increase.

"The leading priests and medicine men indeed do all they can to keep up their religion. They want to forbid the Indians coming to our meetings telling them that they have their religion to which they must remain faithful. Nevertheless many Indians seem to see more and more that the Christian religion is bringing to them a revelation of God's love and the message of salvation offers them more and better things than their heathen religion which brings only fear and unrest."

Speaking in another part of his report of the use of the language he says: "My interpreter, who is also interpreter and butcher for the government has of late been only seldom able to accompany me into the camp. I have therefore been obliged to do the best I could with my as yet imperfect knowledge of the Cheyenne language, aided by Bro. Petter's translations from the Bible. But I believe that such direct intercourse, though imperfect and halting, produces better results than speaking through an interpreter. My interpreter is a Christian and does not take part in their heathen ceremonies. He is therefore despised and mistrusted by many. They are too proud to let themselves be told by one of their young people that they are sinners and that they stand in need of a better teaching. Moreover they mistrust the interpreter might often express his own thoughts and not those of the missionary. They therefore prefer to speak to me without an interpreter and they listen more attentively to what I say to them direct."

A LIFE PICTURE FROM ARIZONA.

Bro. Peter Stauffer, who, during the absence of H. R. Voth, has charge of the work among the Moqui at Oraibe, Arizona, gives us the following pen sketch of one Moqui Indian and how our work is affecting him. He writes: "Here, for instance, is a young man who sold his Katsina-mask to Bro. Voth, and (according to Bro. Voth's last report) promised the latter that he would never again take part in a Katsina-dance. When, later, he was here just a few days before such a dance he seemed very much interested in the approaching event. I asked him quite unconcernedly whether he had his Katsina-mask ready. But this was to him an unexpected question and visibly embarassed him. After he had somewhat collected his thoughts, he said, 'It is not quite done yet.' I said to him, 'Why, you sold your mask to Mr. Voth and promised him you would not take part in Katsina-dances anymore. Voth has written this on paper and many, many people have read it and were glad that here in Oraibe there was one who wants to do better. What would they say now if they should hear that you did not keep your word? And Jesus would he much grieved thereby, etc.'

"To my knowledge he has thus far not taken part in a Katsina-dance. Though now and then he is guilty of improper conduct and I once even had to show him out of the house on account of impudent behavior, he came regularly to Sunday-school. One Sunday when I was away he came to our house in the morning with two horses and seemed at first perplexed when he learned that there was no harness on the premises. Yet what did our Indian do? Above there were a few ropes hanging besides an old collar, one side being minus the straw, and an under collar. These he brought down and before long he drove up to the house and told my wife that he was ready to take her to Sunday-school. To her great surprise he had really made a harness out of the ropes and with it brought her safely to the Mesa above, though there is a rise of from 400 to 600 feet in two miles. Many a white man would have thought the difficulty sufficient ground for staying home from church.

Missionaries and the Famine.

A missionary in Gujerat writes in a private letter as follows;

"My wife and I resolved that during the famine we would live upon the very smallest amount possible, denying ourselves all things that we could, and having only one dish instead of two at meals. We have made ourselves responsible for eight persons whom we are to care for and feed. It has been a time of sore financial trial to us, but we have more than millions of others have, although we do not deserve it. Last night I took in a wee little girl who was found starving in the Bazaar. Her legs were mere sticks, but she has a sweet face, and I have named her Sumitri, which means 'good friend.' I shall try enough to remember our influence upon her."

His wife writes: "I am busy all day long, and do not get time to eat my food. Besides my house duties I have a woman's work in the villages. I go out there once in the week, leaving my baby at home. I stay with them four or five hours, and then get home. I find so many famine-stricken mothers and children that it is unbearable to see their distress. I spent all the money we had from our last pay to feed them, and have been many a time very hard up myself."—*Sel.*

What Education Has Done for Japan.

It is very sad that the so-called advanced teaching which would eliminate the supernatural out of the Bible, has found fruitful soil in Japan. Referring to an editorial in a Japanese paper, which refers to Christianity as too childish a religion for such intellectual people as the Japanese, another paper says: "Such an expression of opinion seems to us to illustrate forcibly the cancer that is eating out the vitals of this country. The leaders of thought are basking in the false notion of their intellectual superiority to the rest of the world, Yet we believe that there is silently and steadily at work a force which will regenerate Japan in spite of the arrogant nonchalance of her publicists. That force is Christianity—Christianity dismissed by so many Japanese as a mass of wornout superstitions, but retaining all its vital strength, and daily producing effects not the less potent because they escape the attention of careless or hostile observers."

For the "Mennonite"

Churches and Sunday Schools in Florida.

Even in the sparsely settled districts of Florida there are as many denominations, sects and creeds as can be found in any of the thickly settled districts of the North and West. Within a radius of a mile from this place may be found German Baptists or Dunkards, Christians or Campbellites, Methodists, Presbyterians, Divine Healers, Unitarians, Mental Scientists; and not many miles from here may be found Seventh Day Adventists and a sect calling themselves the Holiness People or Holy Ghosters. This latter sect perform no visible baptism, hold no communion services and perform none of the rites and ceremonies enjoined by other sects. They claim to have received the baptism of the Holy Ghost and wisdom and power beyond that given to the Apostles.

It is noticeable both in the South and West that a large proportion of the people in a new town or community, settled by people from the older states, very readily take hold of anything new in the shape of a religion or fad. In this they are evidently prompted by the same spirit which led them to sunder old ties and associations and drift to a new country.

Church buildings are not very plentiful in most parts of Florida on account of the fact that so few of any one denomination can be found in any one community. Most school houses are utilized for the purpose of holding church services on the Sabbath.

Sabbath schools are rather more successful than churches, for the reason that nearly all of the inhabitants of a community will unite in the support of a Sabbath school, provided it be non-sectarian.

The color line is very closely drawn in Florida, and the colored people worship in separate buildings, and hold their Sabbath schools in the same manner.

Keuka, Fla. H. A. LONGACRE.

A Contrast—Moody and Ingersoll.

Two recent graves which are most suggestive of serious thoughts are those of Robert G. Ingersoll, the antagonist of Christian faith, and of Dwight L. Moody, the advocate of Christian faith. These two men have been prominently before the people for many years. They both possessed gifts of eloquence and were listened to by vast audiences. But what a contrast in the use they made of their God-given talents. Ingersoll declared the Bible to be a human fabrication; Moody received and taught it as the very Word of God. Ingersoll ridiculed the doctrine of salvation by faith in Jesus Christ; Moody proclaimed this Gospel as the best and highest gift of God to man. Ingersoll railed at the church and used his powers to bring it into disrepute; Moody loved the church and devoted his energies to its extension. Ingersoll's crowning purpose seemed to be to undermine men's faith in God; Moody's great desire was to strengthen men's faith in God. Ingersoll led men as far as the grave and said that death ended all; Moody stood at the month of the grave and assured men of the Father's house of many mansions awaiting them in the world of light. Victory for Ingersoll meant a community without a church, man without a revelation from God, a world without a Saviour, life without religion and a future without a heaven. Victory for Moody meant the people reverently worshipping God in the sanctuary on the Sabbath, and keeping his commandments in all their daily life; it meant man walking in the light of God; it meant for all mankind a Saviour here and a heaven of joy hereafter. Which of these men made the best use of his life and talents? Which did most for the betterment of human society? Which brought the most comfort to the sorrowing of earth?

Ingersoll talked a good deal about love and charity and kind deeds, but what did he do? Did he gather neglected children from the streets as Moody did and teach them how to live clean, beautiful, Christlike lives? Did he go to prisons as Moody did and carry the Gospel of recovered manhood to its inmates, providing them with wholesome, helpful literature? Did he go to the drunkard as Moody did and tell him of One who was mighty to save and lift him from his degradation up into a pure and useful manhood? Ingersoll talked a good deal but what did he do? When Catharine Booth of the Salvation Army lay in her coffin on the day of her funeral a poor woman stooped to kiss her marble brow, and when the policeman told her to move on, she said I must kiss her dear face, for she saved my boy from a drunkard's grave. Did any mother ever pay such a tribute to the eloquent infidel? Moody told men in strong but tender words that it was dangerous to sin, dangerous for this life and for the life to come. Ingersoll gave no such warning, but rather encouraged men to believe that the distinction between sin and holiness was a fiction of the preacher's invention. Men believing his words went out to commit suicide with his justification of suicide in their pockets. Judged by this world his doctrines do not pan out well. Moody with his Gospel of love and a divine Saviour for all who would accept him, went up and down the land, urging with a rugged, tender, honest eloquence to flee the wrath to come and accept the salvation of God. Men heard his message and the drunkard gave up the maddened damning drink and turned to God and holy living. The licentious man heard his message and loathing his vices sought the cleansing grace of God and was washed whiter than the snow. The fraudulent man confessed his crimes and made restitution of his ill-gotten gains and became a power for righteousness in the community. Moody sought neither wealth nor honor for himself. His sole ambition was to advance the kingdom of God on earth. The highest joy and crowning ambition of his life was to save the sinner from the error of his ways that he might become an heir of eternal life.

Infidelity is a poor, cold, cheerless thing for humanity. It builds no refuge for the unfortunate. It establishes no missions for the sinful It erects no church where men may learn the ethics of the greatest Teacher of truth that ever trod the earth. Moody is dead, but he lives yet on earth to bless mankind. He lives in the churches he built, in the lives that he won to God, his Saviour. He lives in the schools he erected and endowed for the education of the orphan and the outcast. Judged by this world alone, which will you accept and endorse, the cold negations of the infidel or the warm living faith of the evangelist? "It requires an architect to erect a building; an incendiary may reduce it to ashes." The figure puts the lifework of Ingersoll in its true light.—*Faithful Witness.*

For the Mennonite.

Abraham Lincoln.

Abraham Lincoln rose from the pioneers and during the later pioneer days of the United States. We class him therefore with a race of men noted for hard physical endurance, great earnestness, thorough honesty, simple and sympathetic in demeanor, believing in God, and intensely patriotic. A despiser of cant was Lincoln, a lover of the truth, hating all wrongs and abuses, a great and courageous champion of right and justice.

In these days of diminitive patriotism, remarkable for a crass commercialism indicative of a degrading race after wealth as the one object of life; in these times of a weak faith in God, brought about chiefly by a deplorable neglect of God's word and too much confidence in our own wisdom and abilities, when a low and sordid standard in ethics and intellectual attainments prevails, and, sad to say, satisfies so many of us both in our readings, in our amusements, in our homes and, once in a while even, in our pulpits, it is a most refreshing task to take up history, and, scanning it from the comprehensive standpoint of the present, observe how earnest and thoughtful were the men and women of the past generations in our land.

We rejoice to contemplate how the thought of a personal God, not to speak of a personal devil, actuated them in all their national policies, as well as in their personal comings and goings. We can distinctly observe how this Omnipotent Hand ruled and over-ruled, men and their means, this nation and its tendencies during the stormy times of the "sixties," so that eventually everything is seen to have occurred for the best of all concerned, and the advancement, along higher lines, of humanity all the world over.

Directly contrary to conventional policies thus were many if not most of Lincoln's measures during his administrations. Seldom if ever did he allow "expedlency," that constantly used resort of king's and potentates, to dictate *his* part.

His actions often perplexed or embarrassed his closest friends and his cabinet to a degree similar to that to which his personality, even in this day, seems unique to those who see in a man of Lincoln's birth and apparent lack of breeding, the prominent virtues of a Cæsar, a Napoleon and a Rienzi.

As president, and more particularly as commander-in-chief of the army, Lincoln never allowed usages and precedents to hamper his decisions when custom conflicted with common sense, or when justice was, perchance, too harsh or too merciless. Many a humble petitioner was granted an audience and received a priceless boon when all hope had been abandoned. Time and again was the peremptory and unswerving Stanton, the unpopular Secretary of War, driven to protestation at his chief's irregular and unheard-of rulings, but even Stanton had to acquiesce, though he usually did so with questionable grace and tractability.

Probably no American has ever achieved a greater reputation as a story teller than our hero, who invariably adopted a good anecdote to emphasize a point, point a moral, or elucidate a clever idea. Scores of these stories and phrases have become proverbs not only among the American people, but also to Europeans. Just a month ago an English war correspondent in commenting upon the grave emergencies of the British army in South Africa, suggested, just when all eyes were turned upon General Buller in the hope that he would recoup some of the losses of the commanders that preceded Buller in repulse and disaster, that although "swapping horses while crossing a stream," as Lincoln put it, was a grave and dangerous expedient it had in this instance become the only alternative left. Since then we have learned how horses have been "swapped," and the then promising Buller has incontinently fallen into the stream of the Tugela at least twice.

It is likewise difficult also for the conventional mind to account in Lincoln for such polished literary productions as the famous, almost classical "Gettysburg Speech." It is no less difficult however to form any strictly logical conclusions whatever, with regard to this wonderful man and his not less marvelous deeds.

In the career of every nation there have arisen crises which have signified either absolute ruin or supreme success. Human slavery was the black sin against morality and right that clung like a foul canker to this fair, promising republic from its very establishment, and which, as it grew in its proportions and menacing influences became in time the leading question not only to the United States, but a subject of great speculation to the great European powers. To oppose and destroy this evil became the paramount duty of our nation. The responsibility of taking the initiative naturally devolved upon the president as the head and chief executive. More than one of Lincoln's predecessors in office had succeeded in evading the issue. They were men of supposedly greater acumen, keener executive ability and profounder political and legal skill than Lincoln the "rail-splitter." But years before men turned their earnest attention to the solution of the Slavery question in our land, God was preparing a Moses to lead his favored American people out of their 'darkest Africa.'

One day when still a very young man, Lincoln was rafting down the Mississippi; he stopped at some southern city along the banks of that mighty river, he chanced into the slave market and saw there an old black mother exposed for sale upon the auction block with her children, other slaves and chattels. She was sold and taken away, her children were sent far in the opposite direction; there was every reason to expect that these helpless beings, owned in many instances by brutal masters, and controlled by the cruel "black-snake" whip, would never see each other again. The occurrence made a profound impression upon Lincoln, his great tender heart swelled to breaking, and going out of the place he exclaimed to his companion with tears streaming from his eyes, "Johnson, if God ever gives me the opportunity and the strength, I'll *strike* at that think, and I'll strike it *hard*.

Years passed on. The resolution was well nurtured and grew in strength. God granted the opportunity and we are all familiar with the story of the Emancipation act. Lincoln's purpose and sublime courage to execute this decree of a generation, yea of a century were not born in an idle or merely passing moment.

What a seemingly simple matter in some respects! What an incentive for the humblest of us! Merely the matter of recognizing a wrong, and consecrating our strength to the righting of it. God being with us we cannot fail. Yet simple as this statement may appear, and ready though we may be to embrace an opportunity of smiting a great wrong, why do we never rise to anything? Is it because we lack real consecration to the purpose, real faith in our own powers and in God's help? Surely with our manifold advantages more than one of us ought to rise to the many obvious opportunities that meet us at every hand of serving a turn for truth, justice, human advancement, intellectual and spiritual liberty, in these days of great questions in social and political economy? Like Brutus, I should like to "pause for a reply" and discussion at this point.

We must all concede that God chooses the time, the place and the persons for the accomplishment of matters such as these, that reach beyond the province of weak human minds and strength of arm. As Christians we cannot but discern God's own hand in this and similar things. Even Lincoln's tragic death was in sad, yet not inappropriate accord with his life's work. Had he lived longer he might have accomplished still greater good. Thus Moses was led up into the lonely mountain to die without having trod upon the soil of Canaan. A bitter disappointment to Moses and his friends. But his mission was practically completed in the eyes of the Lord. St. Paul, though dying a violent death after suffering and long imprisonment had finished his course. Jesus Christ hanging upon the cross, a malefactor in the eyes of the world, cried out "It is finished" and expired, not a soul near or about him aware that a world was thus being redeemed. Columbus, having toiled for years and discovered a continent died in deep disgrace, not knowing the extent of his wonderful work. Pushkin, the progenitor of Russian literature, whose marvelous works form a prototype for subsequent poets and authors even down to Tolstoi, died very young. Professor Henry Drummont might have lived longer and taught us still more about the "greatest things in the world." Even the lamented Moody had hoped and planned much more yet for the elevation and betterment of his fellow-beings. But thus God's plans do not concur with *our* ideas of fitness, economy, or completeness. He uses man quite independently in such matters as pertain to the welfare of the universe and brings about results so vast and marvelous that we fail words to express our astonishment and admiration.

It would seem to me therefore, that we ought to regard Lincoln in very much the same light as we do the great of all times, who were led on by what the world terms *genius*, through whom great reforms have been inaugurated and prosecuted; in whom great intellectual movements were born and shaped to their final ends; by whom tribes and nations were led from the brink of despair and disintegration to new heights of liberty, usefulness and the strength of national unity.

Men who like Luther and Calvin recovered God's own truth where it had been lost for centuries, and restored it to the world in all its pristine beauty.

Such a man was our own Abraham Lincoln, not perhaps because of humble origin, homely mien, or hard won prestige, nor even yet in spite of these, but because the Lord of the Universe selected him as His instrument in the great and constantly advancing movement of the human race towards the final and perfect estate. FREDERICK YEAKEL.

Denver, Col., Feb'y 11, 1900.

The Comrades of the Quiet Hour, enrolled by the United Society of Christian Endeavor, now number nearly 19,000.

Growth By Suffering.

Did you ever look upon the face of a mature Christian who had passed through the furnace of suffering and whose heart had rested upon God during every moment of trial? If so you have seen an expression on that face which is not a common heritage of the race. There may be lines of pain there, indicating that its owner has suffered, but there are no signs of peevishness or discontent. On the contrary, there is the sign of the heavenly peace with which Christ marks all whose souls are stayed on Him. It is not true that God sends suffering to any one in a spirit of cruelty. It is seldom that suffering is more than a permitted trial, but the fact remains that the soul that is rightly affected by it draws spiritual strength from the very fires of the fiercest furnace of trial.—*Central Christian Advocate.*

Book Reviews.

Haratune, or Lights and Shadows in the Orient.

BY H. S. JENANYAN

This is a very interesting story of actual life in Armenia and Asia Minor. It is written in a captivating style, and as to contents, it is a good illustration of the saying that truth is stranger than fiction. The reading of this life story will prove an inspiration to the young people in their endeavors in the Master's service. It is calculated to make hearts warm for the cause of missions. The volume is beautifully and substantially bound. It should have a place in our homes and on the shelves of our Sunday School and Young People's libraries. We think, if in such libraries, it would not get shelf-worn; inquiries for it would generally find it "out."

Price of the book, $1.25, postpaid. All orders sent to the editor of this paper will receive prompt attention. Or sent order direct to Rev. H. S. Jenanyan, 1301 Divinity Place, Philadelphia, Pa.

"Romayne's Reminiscences" is the title of a delightfully written autobiography of one who recognizes in the varying vicissitudes of his checkered career the guiding hand of God leading him step by step. The story of his infancy, childhood and youth over which hung the deep shadows of Roman Catholic superstition and ignorance in the heart of Catholic Ireland, is told in a vein of most tender affection and gratitude to those (parents and guardian aunts) who did for him the best they knew. Indeed, the same sweet spirit of charity, free from even a trace of bitterness, characterizes the whole story of his after years, including chapters of hateful persecution for conscience' sake.

Having had exceptional advantages even from his boyhood as a favorite of the parish priest and an altar boy, to become thoroughly acquainted with the teachings and practices and the spirit of Rome, he was led, by the reading of a New Testament which providentially fell into his hands, and by other providential circumstances that followed, to make a thorough study of the Romish creed and afterwards boldly renounced the system of Rome.

Out of the storm of persecution that followed he finally emerges on this side of the Atlantic. Here his ability as a teacher soon won for him remunerative positions in his profession, first in Canada and then in the States. Here too, he became involved with secret organizations, being induced to join first the Orange Men, then the Masonic Order and also the Odd Fellow fraternity. The author gives a straight-forward story of what he experienced in his relations with these secret societies, which, while it makes entertaining reading carries with it conviction of the author's sincerity and the correctness of his statements and conclusions. Best of all, one sees him gradually but surely coming out into the full, clear light of the Gospel of Jesus Christ in which he has no place for fellowship with any of the works of darkness.

This interesting volume is issued by the Free Methodist Publishing House, 14 and 16 North May street, Chicago. Price $1.00, postpaid.

Marriages.

DERSTINE—ALLEBACH.—On February 24, 1900, at his residence in Souderton, Pa., by Rev. A. M. Fretz, Warren A. Derstine and Alice R. Allebach, both of near Sellersville, Pa.

HUNSBERGER—RICHARD.—On February 24, 1900, at Schwenksville, Pa., by W. S. Gottshall, Wm. G. Hunsberger and Kate M. Richard, both of Frederick, Montgomery county, Pa.

OTTO—HEER.—On March 1, 1900, at the home of the bride, by Rev. C. H. A. van der Smissen, Henry Otto of the Mascontah Evangelical church and Caroline Heer of the Summerfield Mennonite church.

HOFSTETTER—AMSTUTZ.—On March 1, 1900, at the Salem church, Dalton Ohio, by Rev. Joel Lehman, David D. Hofstetter and Anna B. Amstutz, both of Dalton, O.

UNRUH—JANTZEN.—On March 4, 1900, Gertrude Jantzen, a member of the Hillsboro congregation, was united in marriage with Heinrich D. Unruh, a member of Gieddert's congregation. The wedding took place at Inman.

NYCE—WASSER.—On March 17, 1900, at Schwenksville, Pa., by W. S. Gottshall, Jacob K. Nyce, of Harleysville and Anna G Wasser, of Spring Mount, Montgomery county, Pa.

BERKY—BAUER.—On March 24, 1900, by A. S. Shelly, at his residence, Elmer K. Berky and Annie Bauer, both of Bally, Berks county, Pa.

Deaths.

STAUFFER.—On February 23, 1900, at Rosedale, Bucks county, Pa., of apoplexy, William Y. Stauffer, aged 55 yrs., 11 mos. and 21 days. Interment was made at the East Swamp Mennonite church on Feb. 28th. Funeral services were conducted by J. A. Beidler and A. B. Shelly, assisted by J. S. Moyer and A. M. Fretz.

ROBERTS.—On February 26th, 1900, at Shelly, Bucks county, Pa., of pneumonia, Moses R. Roberts, aged 40 yrs., 1 mo and 26 days. Funeral services held and interment made at the East Swamp Mennonite church on March 3rd. Services conducted and funeral sermon preached by A. B. Shelly.

OTTO.—On February 27, 1900, at Aurora, Neb., Catharine, *nee* Breneman, wife of Christian Otto, aged 71 yrs., 10 mos. and 26 days. Their wedded life of over 48 years was blessed with the birth of eleven children, nine of whom with the father survive and mourn the loss of a loving wife and kind mother. Funeral services were conducted by Rev. Andrew Oesch. Text Job 5: 24-27.

ROSENBERGER.—On March 4, 1900, in Richland, Bucks county, Pa., Jennie Louisa, daughter of John and Hester Rosenberger, aged 9 yrs., 2 mos. and 19 days. Funeral services were held and interment made at the Flatland Mennonite church on March 8th, A. B. Shelly officiating.

GREASER.—On March 9, 1900, in Souderton, Pa., William Greaser, aged 88 yrs., 4 mos. and 26 days. Interment on the 13th at Leidy's church. Services at the house by A. M. Fretz, and at the church by B. F. Luckenbill.

MYERS.—On March 10, 1900, in Plumsteadville, Pa., Magdalena Myers, born Leatherman and relict of Abraham S. Myers, aged 78 yrs., 9 mos. and 24 days. Interment on the 15th at Deep Run. Services by A. M. Fretz.

KAUFFMAN.—On March 12, 1900, near Goshen, Ind., of lung fever, Elizabeth, wife of Jonathan Kauffman. The deceased leaves a husband and five little ones to mourn their loss. Her age was 44 yrs. and 1 month. Funeral services were conducted by D. J. Johns and J. C. Mehl. Text Job 30: 23.

DENNER.—On March 14, 1900, at Aurora, Neb., Ralph son of Valentine and Katie Denner, aged 1 year and 16 days. He was taken suddenly very sick after midnight and when daylight came he had fallen asleep in death. Services by Rev. Andrew Oesch. Text Cant. 6. 2. Theme—He was gathered as a lily.

SCHRACK.—On March 14, 1900, of typhoid fever, Samuel Schrack, only son of Benjamin B. and Hannah Schrack, aged 20 yrs., 5 mos. and 8 days. Interment was made on the 17th at Boehm's Reformed church near Gwynedd. Funeral services were conducted by S. M. Musselman assisted by Rev. N. B. Grubb and Rev. Wolf.

WASSER.—On March 17, 1900, in Schwenksville, Pa., Magdelana, daughter of the late Moses Gottshall and relict of David H. Wasser, aged 54 yrs., 6 mos. and 13 days Interment on the 22d, at Schwenksville Mennonite church. Services by A. M. Fretz, assisted by A. S. Shelly and N. B. Grubb.

Contributions.

For Heathen Missions.—General Fund.

From Lucita Krehbiel, Clarence Centre, N. Y., $5.00; Canton cong., Kan., $6.00; Y. P. S., Newton, Kan. $22.10; Salem cong., Dalton, O., $7.00: Children of Alexanderwohl cong., Kan., money earned and saved during last summer, $61.01; Bethel college Y. P. S., Newton, Kan., $5.00; Deer Creek cong., Okla., $2.05. Gratefully Acknowledged,

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Per D. J. Driedger, Plum Coulee, Manitoba, from Isaac S. Wiens, $1.00; Abraham Suderman, 25c; D. Y. D., $1.00.

Per Christian Schowalter, from Zion congregation, $2.00.

Per Daniel Dandis, from Flatland Sunday-school, Pa., $5.00.

Per J. F. Lehman, from Chr. Kauffman, Salem, Ore., $1.00.

Per Rev. D. Goerz, from Jacob W. Penner $5.00; P. Dyck $1.00; Anonymous $5.00; Alexanderwohl cong. $206.15; P. P. Claassen, Kan., $1.00; M. A. Wirkler's class of Bethel College Sunday-school $3.00; Joh. Voth, Kan., $10.00; Bethel College Young People's Society, $8.00; A. Groneman, Bethel college $1.00; Jac. H. Richert, Kan. $1.25; H. Dalke, Kan. $5.00; B. F. Welty, Bethel college, $5.00; Chr. Kriesman, Ill. $4.00; Mr. and Mrs. Augspurger, Ill. $5.00; Young People s Society of Zion cong., Elbing Kan., $52.56; Treity Prairie cong, Kan. $92.85.

Per Rev. Val. Strubhar, from Mennonite church of East Washington, Ill., $60.00.

Per Rev. Chr. Krehbiel, from sister R. M. Krehbiel, Halstead, Kan.. $5.00; Ladies Sewing Circle, Halstead, Kan., $5.00; J. and D. Mouschber, Mennoville, Okla. $5.00, and their four children .50; J. B. Welty, Latham, Mo. $5.00; Sister I. Leisy, Cleveland, O. $10.00; Zion's cong., Okla., $4.80; Ladies Sewing Circle, Halstead, Kan. $25.00; Collection Halstead cong, $18.15; Birthday gifts of the Sunday-school, Halstead Kan. $25.81; West Zion's cong., Moundridge, Kan. $7.50; Sister Marie Krehbiel's Birthday, Halstead, Kan. .23; Christian cong., Moundridge, Kan. $61.00; Hoffnungsau cong., Buhler, Kan. $539.52; Joseph Flickner, Moundridge, Kan. $10 00; First Johannesthal cong., Hillsboro, Kan. $15 50; Second Johannesthal cong., Hillsboro, Kan. $13.00; Henry Dyck, Halstead, Kan., .50; Jacob C. Schmitt, Halstead, Kan. .80; Birthday gifts of H. H. Kliewer's Class, Halstead, Kan. .91; Sister "R." Halstead, Kan., $1 00.

Per G. Harder, Johann Janzen, Brainerd, Kan. 2.00.

Per C. Ramseier, Saron cong., Cleo., Okla., $12.72.

Per Isaac Lœwen, John Funk, Altbergthal Man. $5.50.

Per Rev. Wm. Galle, Anonymous, cash $3.00 and piece jewelry, $3.00.

Geo. W. Sellers, Phila., 50c.

Per Daniel Schrag. Hoffnungsfeld cong., Moundridge, Kan. $39.14.

Per Rev. S. F. Sprunger, members of the congregation at Berne, Ind., $8.00.

Per Joel Sprunger, El Reno, Mr. and Mrs. J. Moeschberger $5.00, and their children $1.15; Martha Sprunger 25c. Gratefully acknowledged,

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XV. No. 8. Quakertown, Pa., May, 1900. Whole No. 176.

In The Number.

The Evangelical Alliance.	By. N. B. Grubb.
Pastor Peaceful's Letter, No. 2.	
The Child of God.	Selected by a Sister.
A Rare Bit from Pilgrim's Progress.	
C. E. Topics for May.	By a Sister from Ohio.
S. S. Lessons.	By the editor.

Paragraphs of News and Comment.

The annual conference of the Pacific district will be held in southern California beginning on May 13th.

Bro. J. W. Kliewer assisted Bro. J. C. Mehl in a series of Gospel meetings begun in the Topeka branch church, Ind. March 4th.

Bros. A. B. Shelly, Christian Schowalter and S. F. Sprunger attended the great Ecumenical Mission Conference held in New York from April 21st to May 1st.

The meeting of the Kansas ministers on Apr. 5th was largely attended and the proceedings were of more than passing interest. Several very important subjects were discussed. The next meeting will be held near Hillsboro in the fall of this year.

"May God richly bless our church papers. And may the time speedily come when they shall reach us weekly. I hope to see the time when they shall reach us daily." These are the encouraging words of a hard-working brother and correspondent from one of our central states.

The "Cheyenne and Arapahoe Sword" in the April number published an open letter to the sewing societies of our churches signed by H. J. and C. Kliewer, our missionaries stationed at Hammon, O. T. It is a direct appeal to the societies, informing them as to the supplies desired for the sick and needy both bodily and spiritually.

We believe there should be no compromise at any time with evil; therefore we urge boards of education, regents of colleges, trustees of churches, and directors of all religious institutions never to accept donations from breweries, distilleries, and kindred corporations whose capital is obtained at the expense of human life, happiness or character.

W. C. T. U., Seattle, Washington.

The Germantown Mennonite church is now 130 years old. It has thus far been kept well preserved, and it is the desire to keep it in good repair so that it may continue a sacred place of worship for many years to come. The congregation worshiping there though quite small in numbers, has within the last few years taken a new start in life. They are doing faithful work and the Lord is granting his blessing. A live Sunday School, an active C. E. Society and two preaching services every Sunday indicate commendable activity. Recently considerable outlay has been made necessary for needed repairs. If the general interest in this historic landmark should prompt any one in our other congegations to contribute towards this expense, such contribution would be gratefully received. The young pastor of the congregation and his devoted fellow-workers are doing a self-denying work and deserve whatever assistance and encouragement we can give them. Address Rev. N. B. Grubb, 2110 Marshall St., Philadelphia.

The Relief Committee of the General Conference is receiving liberal contributions for the famine sufferers in India. The total receipts by the treasurer thus far acknowledged including the list on the last page of this issue, amount to nearly $3850. The committee is shipping a cargo of corn direct to India and Bro. David Goerz, of Newton, Kans. will probably accompany the shipment in person to see to the proper distribution of the relief. It is thought too that Bro. Goerz's going there will be opportune in the interest of the mission to be opened in that country by our mission board.

A program has been prepared for the ministers' meeting to be held in the church at Bally on Monday, May 21st. Those to whom parts are assigned have all accepted. The morning session will be devoted to "A doctrinal study of the 10th chapter of the Gospel according to John in the light of all Scripture." This will be led by A. B. Shelly. In the afternoon papers will be read and discussed as follows: 'The value of a creed," by H. G. Allebach; "Prayer, its scope and its practic as set forth and enjoined in the Bible," by S M. Musselman; "Points to be observed in the work of 'rightly dividing the word of truth,"' by J. S. Moyer.

The report which had been circulated in some of the secular newspapers to the effect that certain Mennonites in Manitoba had got themselves into trouble with the government by burning an effigy of Queen Victoria was a slander pure and simple. There was not an iota of truth in the whole report. It was gotten up by some overzealous haters of Paul Kruger and his people. When their own riotous conduct including the burning of Kruger in effigy, was not participated in but rather reproved by the Mennonites, they sought revenge by putting in circulation the slanderous report and thus bringing the Mennonites under suspicion of disloyalty.

A Persecuted Stundist Pastor.

Pastor Vasile Pawloff was lost to sight, and it was only known that he had been exiled by administrative process to Siberia. Few men in modern times have endured more, suffered more, or sacrificed more for the Gospel of Christ. He is but forty-four years of age, but the varied experiences of his life, if fully told, would make a story of thrilling romantic interest. A native of Tiflis, in Transcaucasia, he was converted and baptized at the age of sixteen; persecuted by his parents at first, and trained for a preacher of the Gospel at Hamburg, Germany, under the personal direction of the late Pastor Oncken, by whom he was ordained. He afterwards returned to Russia and spread the glad tidings of salvation through faith in Jesus Christ throughout the regions of the Don and the Volga, and over the Caucasian Mountains to the borders of Persia and the Caspian Sea. Hundreds of converts were won to the Lord Jesus, and many churches were established by his labors.

By his arduous and extended and successful service he became widely and well known to the Russian officials, who watched him with jealous eyes, and in 1887 he was suddenly banished from his home and sent to Siberia, simply for the crime of preaching the truth as it is in Jesus. Even in that land of exile he continued to preach the Gospel during his first term of four years. At its conclusion he returned to his home in Tiflis. But a few weeks after his return he was called before the officials and commanded to sign a document pledging himself to preach no more. He refused, and was arrested without process of law and thrown into prison. For some time his friends and family knew not what had become of him, but at last learned that he was in the prison at Tiflis. Soon he, with another, was taken by secret ways to the station to be again transported to Siberia. Notwithstanding the care of the officials, it was learned that he was to be taken away, and a great multitude thronged the railway station on his departure.

On this second period of exile his family soon joined him, but sorrow was to be their portion. In less than a year one daughter was taken from him by drowning and the mother and three children carried away by cholera, leaving the sorrowing exile alone with but one of his family, his son, remaining. His preaching of the gospel continued during this second term of exile, and many converts were won. At the end of the second term of four years the church numbered one hundred and fifty members, and has since grown to more than three hundred.

On his second return from exile Mr. Pawloff found that it was useless for him to attempt to longer preach the gospel in Russia. He had become so widely known that his movements were under constant surveillance of the secret police, and so he at last decided in sorrow to leave his native land, and located himself at Tultscha, in Roumania, just over the border, where he has been joined by many Baptists who have suffered from exile in Siberia.

Mr. Pawloff has recently been visiting the Russian Mennonite and Baptist churches in America, and assurances of support have been given which will enable him to carry forward with vigor the great work which he is still able to do in Roumania. He speaks Russian, Roumanian, Bulgarian, Turkish, and German, but converses only with some difficulty in English. He is preaching the Gospel, and bears upon his body the marks of the Lord Jesus.

The above is taken from one of our exchanges, *The Faithful Witness.* An account of Mr. Pawloff's visit to America will form an interesting chapter for our readers if we can get it for a future issue.—Editor.

Conference Services.

As previously announced in these columns, the annual session of the Eastern District Conference will convene in the Quakertown Mennonite Church, Monday morning May 7th. On the Sunday evening previous, the Conference sermon will be preached in English by A. M. Fretz, followed by a German sermon by A. S. Shelly. The following papers will be read Monday evening:

"Whence Came the Mennonites?" in German, by J. F. Kreker.

A paper on Missions, in English, by A. B. Shelly.

Communion services will be held in the Quakertown church on Sunday morning at 10 o'clock. Sermon by W. S. Gottshall. Preparatory services Saturday evening at 8 o'clock. Sunday School on Sunday afternoon, at 2 o'clock, to be followed by a Children's and Young People's meeting with a number of short addresses.

Pastor Peaceful did not need to wait long for his niece's letter. The principal part of it was the postscript, the gist of it was as follows:

P. S. I showed your letter to Doctor Acker and he thought your picture of Heaven was very poetical. I asked him whether he thought it was too much so to be practical, and he replied that Christianity was not so much a preparation for the next world as an equipment for this one. He said that our first concern was to see that people were more comfortable here, had nicer houses to live in, received higher wages, enjoyed more elegant amusements. He said that rich men were to be more unselfish and unload their millions, and that heaven would then be realized, and the millennium would be at our back doors by the time the rich and the poor lived together on terms of social equality. This sounded very sweet. Can it be true, Uncle? Write me what I shall tell him. I want to see him tug away at his gray whiskers and scratch his bald head when he hears your answer. Rosa.

LETTER No. 2.

My dear Rosa—

What your Doctor Acker says is much more poetical than what I have said. It is very desirable but it is not at all likely that it will ever be so. He may have the big church, but I will stick to my Bible. When the millennium comes, rich and poor will be as far from each other as ever. It is folly to think that fine houses and piles of money and theatres and art-galleries can ever begin to mimic Heaven. Ask the people that are surrounded with these luxuries whether they think they are half in Heaven. Millionaires may bestow all their goods to feed the poor: if they don't truly love the poor so that they could eat their crust with them down in the tenement-holes, they wont be any nearer Heaven than before. Social equality! It's a pious fiction. Even political equality is fast becoming one. The New Year of our boasted 20th Century is going to be ushered in with the firing of heavy artillery, each bullet and shell leaving blood-stains in its path. The millennium wont come yet. The lust and glory of gory war have been revived, and our children are again taught that patriotism is a military art.

Tell Doctor Acker to open his Bible and read this cold truth: "When the Son of Man cometh, will he find faith on the earth?" and this other one: "And as it was in the days of Noe, so shall it be also in the days of the Son of Man." And when the cold sweat runs down his whiskers, and his bald head is blue with low thermometer, give him this prescription: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." And when your distinguished patient has the full benefit of it, apply this counter-irritant: "Our citizenship is in heaven."

But I still haven't answered your question about yourself and other good people. Now, may I ask you a question first? Have you ever seen any good people? I frankly tell you I haven't. I have gone out in company with Diogenes and his lantern in search of an honest man, but we always found the game was extinct. Maybe you will find one of the pure breed in Doctor Acker's flock. If so, send him up to Cemetery Crest. But my Bible tells me, "There is none good but God alone." "There is none righteous, no, not one." Therefore I can't tell you whether good people get to Heaven or not. The only good beings I ever heard of are called angels, and not all of these are or ever will be in Heaven. I have known human nature for fifty years, especially mine and your Aunt Julia's, and both God and we agree in this that we (Uncle and Aunt) are extremely human—Paul would call it carnal or sinful. What do you say, Rosa—are you human? are you sinful? Well, you were when you were younger. Write to me whether you have outgrown it. Maybe you cast it off when you shed your youth.

But looking out of the window, I see our deacon coming up the street, and he will presently ring the bell. I will close with this reminder: Some very bad people now living will go to Heaven—publicans and harlots and thieves and murderers and adulterers and mean bargainers and liars. Read up all about Zaccheus, the woman of Samaria, the thief on the cross, David, Jacob and Abraham. Then if you read Rev. 7: 9–17, you will learn that the sin-stained garments of that countless host will have been washed white in the blood of the Lamb of God which taketh away the sin of the world. UNCLE DAN.

Rosa's third letter bobbed up in sprightly manner when Uncle Dan asked for his mail Monday morning.

Dear Uncle Dan—

The thought occurs to me more and more every day that you ought to be in the city scattering your clever ideas broadcast instead of throwing them to the birds out in the country. I met an old man the other evening who is one of our members, and when we talked about these matters, and I had told him your views over against Dr. Acker's, he said heartily that he preferred your bone to his own pastor's gristle. But you want to know how Dr. Acker met your Scripture quotations. His bald head never troubled him at all. He smiled oddly, and remarked that allowance had to be made for Jewish prejudices, that time had already corrected numerous misconceptions in the minds of the apostles and early Christians. Said he, "Didn't they expect Christ to come at any minute and he never came? They are dead over 1800 years and Christ hasn't come yet." He said that the "verbal inerrancy" (these are his words) of the Scriptures ceased to be held as an article of faith even by the most orthodox of to-day. I thought of you, Uncle, as a notable exception, but I didn't say anything. We must be content, he said, to recognize the broad general lines of truth and morality indicated in the Bible. It didn't pay to be over-nice in distinguishing between the singular and plural, or between the definite and indefinite article. The human element involved in the production and transmission of the Scriptures were a circumstance often too easily overlooked, but we could not be too careful about it.

Now, Uncle Dan, you know what a dam,er all this talk was to me. True, I had heard him deliver himself on this wise before. But that was before I heard you. The chills crept up my back when he served up cold what he called truth and morality. How am I to know after this, when I read a chapter, which is human and which is divine? Must I go to him every time to draw the line? And I can't get it into my head that Paul and Peter were disappointed. Didn't they know as well as you know it, Uncle, that the day and the hour of Christ's coming were uncertain?

Of course, you don't expect me to write you that I have outgrown my sinful nature. If I did, you would not believe me. I have read up all about Zaccheus, the Samaritan woman and the others. You believe you will meet these people in heaven. But you don't know whether Zaccheus or the Samaritan woman or Jacob or David did not fall back into their old ways again. We read that they were acceptable for the time being with God or with Christ, but we can't trace their life up to the end. Shall we believe that they continued getting better and holier all the time? They had to go forward or backward. I heard you preach on the text some time: "Follow peace with all men and holiness, without which no man shall see the Lord." O uncle, if it means what it says in that text, how can I ever expect to get to heaven? You'll have me to be a sinful woman till I die. It's hard for me to get these two ideas on speaking terms with each other. —ROSA.

A Sin to Spread Despondency.

The Christian (London), has the following suggestive note; "There is a thought for some Christians in an incident which has recently been reported. A cyclist was tried by court martial for 'circulating reports calculated to cause despondency amongst Her Majesty's troops. The trial took place in beleaguered Ladysmith, and ended in a sentence of twelve months' hard labor. Dangerous as such a crime would be in a town surrounded by the enemy, and in dire straits, it is not less dangerous for 'reports calculated to cause despondency' to be circulated among Christian workers. If they fail to retain hope, then indeed is their position a sad one. God cannot use a faithless man, and the worst service anyone can perform in a church or a mission is to spread despondency."

A Rare Bit From "Pilgrim's Progress."

In these days, when so many men are either ignorant or skeptical of the plain teachings of the Scriptures concerning salvation, it is refreshing to reread the sound doctrine of rugged old John Bunyan, who surely had the divine insight into the sacred oracles which the Spirit of God alone could impart to him. We quote the excellent dialogue between Christian and Ignorance.

Christian. Come, how do you? How stands it between God and your soul now?

Ignorance. I hope well; for I am always full of good motions that come into my mind, to comfort me as I walk.

Chr. What good motions? Pray, tell us.

Ignor. Why, I think of God and heaven.

Chr. So do the devils and damned souls.

Ignor. But I think of them and desire them.

Chr. So do many that are never like to come there. "The soul of the sluggard desireth and hath nothing."

Ignor. But I think of them and leave all for them.

Chr. That I doubt; for leaving all is a hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and heaven?

Ignor. My heart tells me so.

Chr. The wise man says, "He that trusts in his own heart is a fool."

Ignor. This is spoken of an evil heart, but mine is a good one.

Chr. But how dost thou prove that?

Ignor. It comforts me in hopes of heaven.

Chr. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing for which he yet has no ground to hope for.

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together?

Ignor. My heart tells me so.

Chr. Ask my fellow if I be a thief! Thy heart tells thee so! Except the Word of God beareth witness in this matter, other testimony is of no value.

Ignor. But is it not a good heart that hath good thoughts? and is not that a good life that is according to God's commandments?

Chr. Yes, that is a good heart that has good thoughts, and that is a good life that is according to God's commandments; but it is one thing, indeed, to have these, and another thing only to think so.

Ignor. Pray, what count you good thoughts, and a life according to God's commandments.

Chr. There are good thoughts of divers kinds; some respecting ourselves, some God, some Christ, and some other things.

Ignor. What be goods thoughts respecting ourselves?

Chr. Such as agree with the Word of God.

Ignor. When do our thoughts agree with the Word of God?

Chr. When we pass the same judgment upon ourselves which the Word passes. To explain myself—the Word of God saith of persons in a natural condition, "There is none righteous, there is none that doeth good." It said also, that "every imagination of the heart of man is only evil, and that continually." And again, "The imagination of man's heart is evil from his youth." Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the Word of God.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As the Word passeth a judgement upon our heart, so it passeth a judgement upon our ways; and when our thoughts of our hearts and ways agree with the judgements which the Word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your meaning.

Chr. Why the Word of God saith that man's ways

are crooked ways; not good, but perverse.—(Psalm 125: 5; Prov. 2: 15.) It saith they are naturally out of the good way, that they have not known it. Now, when a man thus thinketh of his ways; I say, when he doth sensibly, and with heart-humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgement of the Word of God.

Ignor. What are good thoughts concerning God?

Chr. Even as I have said concerning ourselves, when our thoughts of God do agree with what the Word saith of him; and that is, when we think of his being and attributes as the Word hath taught, of which I cannot now discourse at large; but to speak of him with reference to us: Then we have right thoughts of God when we think that he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves; when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes; also, when we think that all our righteousness stinks in his nostrils, and that, therefore, he cannot abide to see us stand before him in any confidence, even in all our best performances.

Ignor. Do you think that I am such a fool as to think God can see no further than I? or that I would come to God in the best of my performances?

Chr. Why, how dost thou think in this matter?

Ignor. Why, to be short, I think I must believe in Christ for justification.

Chr. How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How, then, dost thou say, I believe in Christ?

Ignor. I believe well enough for all that.

Chr. How dost thou believe?

Ignor. I believe that Christ died for sinners; and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his law. Or thus, Christ makes my duties, that are religious, acceptable to his Father, by virtue of his merits; and so shall I be justified.

Chr. Let me give an answer to this confession of thy faith.

1. Thou believest with a fantastical faith; for this faith is nowhere described in the Word.

2. Thou believest with a false faith; because it taketh justification from the personal righteousness of Christ, and applies it to thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions: and for thy actions' sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty; for true, justifying faith puts the soul, as sensible of its condition by the law, upon flying for refuge unto Christ's righteousness which righteousness of his is not an act of grace, by which he maketh, for justification, thy obedience accepted with God; but his personal obedience to the law, in doing and suffering for us what that required at our hands; this righteousness, I say, true faith accepteth; under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted and acquit from condemnation.

Ignor. What! would you have us trust to what Christ, in his own person, has done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list; for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

Chr. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and as ignorant how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is, to bow and win over the heart to God in Christ, to love his name, his Word, ways and people, and not as thou ignorantly imaginest.

Blessed is he that is invited to the supper of the Lamb, who here below receives the sacrament of His love, and waits in patience until he be called to sit down to the banquet in heaven—*Thomas a Kempis.*

The Child of God.

The following was selected by a dear sister in Christ and requested to be published:

Consider what constitutes a child of God, the genuine evidences thereof, and the conduct proper to preserve them.

There is only one way of becoming a child of God, and that is by faith in Jesus Christ. "Ye are all the children of God by faith in Christ Jesus." Gal. 3: 26. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 12. Those men who truly believe, who exercise faith on Jesus Christ, are the children of God. Set this down as certain, and examine whether this be thy state; and do not count that thou wast made so in thy baptism, or by any ceremonies or services, promised or performed on thy behalf by others. If thou believest, it is with thine own heart that thou believest; thou hast the witness of it in thyself.

Those who scripturally believe, are convinced that Jesus Christ is the Saviour, and they place their dependence on him for their salvation. They come to him in their hearts, for rest unto their souls. They cordially and gladly receive him as offered in the Gospel, and commit the keeping of their souls unto him. They are born again of the Spirit, and are the sons and daughters of the Lord Almighty. If this, reader, be thy state, thou art a child of God; however unworthy or despised. This will be accompanied with the following evidences. It will lead thee to be humble; to hate sin and to love holiness; to love God and his people; to delight in the word and ordinances. Thou wilt have a disposition to pray; to hear Christ's voice and to follow his directions. The grace of God which bringeth salvation, will teach thee to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present evil world. Such evidences as these accompany salvation, and will appear where true faith has taken root. For the faith which availeth worketh by love, purifies the heart, overcomes the world, leads the soul to cleave to the Lord, to deny self, and to take up the cross and to follow Christ, to live a life of dependence on him, and obedience to him.

But those who experience this, will at times feel a very different experience. They will find a law in their members warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members Then they will be brought to cry, "O wretched man that I am, who shall deliver me from the body of this death!" This may lead them to entertain doubts of their conversion, and to fear the Lord has forgotten and forsaken them.

If this, reader, should sometimes be thy experience, wonder not at it, but give heed to the following counsel.

1. Do not form a judgment of thy state in this confusion of mind, but exercise faith and patience, and against hope, believe in hope. With Job, determine though he slay thee, still to trust in him. Particularly guard against sin. To be tempted is thy trial and affliction; but to yield thereto will be thy sin, and bring condemnation, and give the enemy an advantage against thee.

2. Do not give way to gloomy thoughts; but as secular affairs will admit, bestir thyself in business—take a walk in the air—visit some judicious friend,—read suitable portions of Scripture; but not too much at a time—meditate on the goodness of God, and by prayer and thanksgiving, make thy request to him. Wait on the Lord with resignation and say, "the cup which my Father has given me, shall I not drink it?" Believe that these trials are working for thy good; as they certainly are, if thou dost not frustrate their intention.

Search thy Bible for some precious promises, and endeavor to appropriate them to thyself for thy comfort. Jesus saith, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." There is a peculiar fitness in this promise to thy burdened soul. Then take this counsel—come to him in thy heart, and thou shalt find rest to thy soul; not perhaps all at once, but gradually, as thy eyes are opened to see the riches of his grace, and thy heart disposed to receive them.

Conscientiously attend divine ordinances, notwithstanding thy unworthiness. There God meets his children to bless them. There Jesus is present to comfort them. The disciples were assembled together when the Holy Spirit fell on them so abundantly; and now how often do the people of God experience the divine presence and assistance in his house of prayer! It is like a Bethel to their souls; yea, the house of God and the gate of heaven.

Keep thyself disengaged, as much as possible, from the world. Thou art not of the world; then keep thyself separate. Friendship with the world is enmity against God; and he that will be a friend of the world, will soon be an enemy of God. The temper, conversation, customs, fashions and gratifications of the world are ruinous to the soul—they will carnalize the heart, and grieve the Holy Spirit.

Keep near to God in thy thoughts; observe his counsel in thy conduct; call on him in thy difficulties; and trust him in all his promises, providences and dispensations. Above all things, abide in Christ by a living faith; that thou mayest derive succor from him to make thee vigorous and fruitful. For without him ye can do nothing.

Over 1,000,000 Slaves in the United States.

[By a Railroad Employe.]

They may be found on the railroads, street cars and with other corporations. I charge a Christian people to be indirectly the primary cause of the beginning and the continuation of such a state of affairs. We are slaves of what? Sabbath desecration. It has come to be, Violate the fourth commandment or starve. How is the Christian responsible? By using and countenancing such a practice.

But a short time ago, a minister gave over the evening service into the hands of the Young People's Society, that he might start on Sunday evening for Chicago.

In order for that train to arrive at the place where this servant of God resides, on Sunday evening, it must necessarily leave its terminus on Sunday morning. Several entire train crews are ordered into service; telegraph operators must be at their key to keep track clear, and trains apart; ticket agents must be on duty to sell tickets; and throughout the entire system of that road hundreds of men worked on Sunday as on any other day to carry that Christian to his destination.

I hear it said, the train would have been run just the same. This is the lie Satan puts into the Christian's mouth.

You and I know trains, street cars, etc., are run to put money into the stockholders' pockets. Did not professing Christians patronize Sunday trains they would never be run.

What is the cure? Practical Chrisitianity. God's people may pray continuously until the breath leaves the body and the shriek of the steam car whistle and the clanging of the street car bell will mingle with their prayers on Sunday.

There is too much of that kind of religion now. All for self! "Oh, Lord! Save me, and my wife, and my children, and I shall be grateful and serve Thee!" Don't try to dodge it. It's true, only too true. Think of others.

Well, what is the cure? Organized Christian work. First. Public sentiment aroused from the pulpit, awakening the people out of their slumber, to a realization that God will hold them responsible.

Second. The forming of non-sectarian organized bodies, pledging themselves to refrain from all kinds of employment or convenience that deprives a fellow man of his Sabbath, and the withdrawal of all patronage from any Sunday breaking corporation, and the bestowing of this patronage upon that corporation first giving positive proof of a strict Sabbath observance.

It will work, for God will make it a success, and a million men will be freed from the soul blighting curse of Sunday labor. The secular press with its railway advertising patronage, and passes, does not dare to lift its voice against this flagrant wrong; and unless the Christian press does so soon God will blight their fair prospects, and justly too.

This may seem a very serious charge to bring against a Christian people, but it is true.

Again I reiterate, the church of today is partly responsible for myself and a million of my brothers laboring on Sunday at the risk of our souls' salvation.

C. T. ROBERTSON,
In *The Topeka Capital*—Sheldon Edition.

The Mennonite.

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QUAKERTOWN, PA., MAY, 1900.

Nothing is gained on either side by pitting Scripture against Scripture. Such a method harms the one passage fully as seriously as the other. And it is downright disrespect to the inspired Word—it is a sin against its Author—to foment strife between the several statements of God's infallible truth.

Recently the editor listened to a farewell address of a departing missionary going to Asia Minor to labor among the Armenians. He spoke of the Armenians as a heathen people who have as yet not had the opportunity to hear the Gospel of Jesus Christ. Perhaps when he gets out among that people who for many centuries have suffered presecention and martydom for their Christian faith, he will learn better.

Our Ministerial Conferences are becoming important to our ministers. They quicken and stimulate thought along Scriptural lines, and more than one minister has doubtless already built up the outline of a sermon or two from material gathered at such Conferences. All of our Conference Districts should call their ministers to similar conventions. The program for the next regular Conference of the Eastern District to be held at Bally, as published in another column, promises a feast of good things.

The predestination scare has broken loose in the Presbyterian fold. It is not the first time, nor will it be the last. It is periodical in its rise and fall. One generation of churchmen carefully constructs and fortifies this doctrinal rampart of fore-ordination, and the next generation levels it to ground. Soon we shall see the champions of Calvinism again occupying the forefront. It is gratultons to assert that the progressive spirit of the times has relegated the truth of foreordination to the storehouse of theological curios.

When Paul writes of God as having chosen us in Christ before the foundation of the world, it is our business to believe it, however we may or may not explain it. When Peter writes that the Lord is not willing that any should perish, we must bow to a second truth. And Christ's "Many are called but few chosen," combines the two truths so that none may tear asunder.

But it is surely not Scriptural to believe that the Lord ordains any one to be lost. If lost, I am to blame, if saved, I give God the glory.

The voice of appeal that comes from the great army of enslaved workmen on Sunday railroad trains (See article in another column) should set every reader to earnest thinking on this subject. Is not the writer of that appeal correct in charging Christians with being responsible for existing conditions? If so, how will we answer for it if we continue in the practice that makes us responsible? There are those all around us whose right to a weekly day of rest and of opportunity for worship is cut short or entirely denied through the existing social and industrial arrangement. Let every Christian ask himself the question, Are my skirts clear from this robbery of a God-given right? If directly or indirectly we assist in thus robbing our fellowman, we rob God.

The great missionary conference held in New York during the last week in April was an event that causes everyone who loves the Lord Jesus Christ to take new heart and look more hopefully into the future for the speedy ingathering of the nations under the sway of the banner of the cross. To see the hosts of Christ's messengers from various countries of the earth and the representatives of many Christian Missionary churches assembled in one body for the purpose of friendly, yea, fraternal consultation looking to the unification of efforts in the spreading of the Gospel, is certainly good reason for rejoicing. We love to look at the fact of such a fraternal gathering as another proof of the truth of the lines

We are not divided
All one body we.

The more this spirit of fellowship and union is realized and given practical sway among the professed followers of Christ, the more will the prayer he has taught us to pray, that the Lord of the harvest send forth laborers into his harvest, find its answer in the inspired missionary activity of his church everywhere.

From Correspondents.

Dalton, Ohio.—On Good Friday eight young souls were added to the Salem congregation through baptism. We hope that they may all prove to be good and faithful members, and that they may realize what a privilege and blessing it is to begin in youth to serve God and to upbuild that heavenly kingdom. Communion services were also held on Easter Sunday.

Noble, Iowa.—The young people of the Wayland church organized a Y. P. S. It seems to be a Gideon's band of picked members that mean business—and hardly can young people do a better service for any pastor than simply by keeping up the Y. P. S. to its fullest efficiency, for they will be training the recruits for the pastor's regiment. The Y. P. S. of the Noble church was organized about three years ago by Rev. H. G. Allebach, ass't editor of the "Mennonite." The Wayland Sunday School gave a special Easter service on Easter evening.

Schwenksville, Pa.—Sunday, April 1, 1900 will linger in the memory of the people of Schwenksville for a long time to come, as one of the most interesting as well as impressive services ever held in our church. Rev. and Mrs. H. S. Jenanyan, whose names are already familiar to "Mennonite" readers, visited us and the other churches in the town and vicinity and spoke most pathetically about the Armenian sufferers, the widows and orphans of the late massacres, of which they themselves made a narrow escape. Their visit with us was a blessing to us and them also, for our people responded very generously to alleviate the sufferings of those persecuted Christians.

At the close of the service two young sisters were baptized and admitted as members of the congregation.

Berne, Ind.—On Good Friday we had preaching service at the church. A very effective sermon was preached by our minister, the theme being "The cross of Christ the emblem of God's love for us." On Easter Sunday, a. m., we had communion, of which a large number partook, also most of the members residing at Ft. Wayne, Ind., were present and enjoyed with us the spiritual blessings. For the evening of the same day the Young People's Society had prepared a program. This society had lately an addition of seventeen members, and we hope still more will follow.

On the 19th of April our minister, S. F. Sprunger left here to attend the ecumenical or "world wide" mission conference in New York, beginning April 21 and continue to the 1st of May. During his absence Rev. A. A. Sommer, of Dalton, Ohio, will be with us to assist in the work.

Trenton, Ohio.—Our Easter service was an occasion of great blessing. Never before had our church been so well filled on such an occasion, and never before did so many partake of the Lord's Supper as on this day. From far and near they were gathered, and many that had been absent for years participated. Our minister preached both in English and German, and it seemed as though the Spirit of the Lord was manifest. Four new members were also accepted by letter into the fold of the church on this day. Five young ladies had previously been baptized and accepted as new members.

The preliminary work on our parsonage is slowly but surely shaping itself into a tangible form. The committee on the purchasing of a lot have finally succeeded in buying an acre of ground on the main street leading west of Trenton. Our minister has already sowed the tract in oats. The plan of the building is in the hands of the architect so that there are good prospects for the building to be placed on paper. We sincerely hope that the matter will be pushed along with vigor and enthusiasm by all.

Geary, Okla. Ter.—On March 22nd Sister Martha Krehbiel, of Halstead, Kansas, arrived here, bringing with her several orphan children from the orphanage at that place. The children found homes with Mennonite families. Six such homeless children have now been placed with our families here at Geary.

During March six members were added to the church by letter, and on Good Friday one more by baptism.

Missionary Funk, of Cantonment, visited us on the 29th of March. He had come to Geary to make preparatory arrangements for the erection of his chapel to be built for the Arapahoes.

On April 9th Bro. Rudolph Goerz, of Newton, Kan., gave his Geary friends a pleasant surprise. After several days of pleasant outing he returned to his post with the Newton Milling Company.

Mr. Kingsly and wife, (nee Emma Frass.) of Cantonment, came our way and made us a pleasant visit. Mr. Kingsly belongs to the Winibaga tribe of Nebraska. For several years he was a teacher at the Cheyenne school and is now holding a position as Government Farmer at Cantonment.

On Easter Sunday communion services were held. Heavy rain in the morning detained some of the members from attending.

Stevensville, Ontario.—The church at this place is still firm and steadfast, and the Almighty's work is being carried on, though not as dilligently as it might be. Like all churches it has its difficulties to hinder its progress; but each member seems animated with fresh zeal and courage, and the future is most promising. The appointments for worship are every two weeks; in the morning at Stevensville and in the evening at the Niagara River Side church, and prayer-meeting every two weeks on Sunday evening at the residences of the various members. During the past year there were two members united with the church, and one death. We have also been very much encouraged in the last year by the visits of two very able brethren from a distance, Rev. J. B. Baer and J. C. Mehl, whose services here were very instructive and edifying. They both tanght men very strongly what is found in Eccl. 12: 13,—"Fear God." May the Lord open the windows of heaven and pour out an abundant blessing upon the church, and may each one not forget the key to salvation—"Forgive that ye may be forgiven," Luke 6: 37, and finally hear the Savior's welcoming voice, "Well done, — — — — enter into the joy of the Lord.

Edenburg, Manitoba.— Upon invitation of H. H. Ewert, inspector of Mennonite schools in Manitoba, a general school meeting took place at Altona, Man., on Monday, March 5th, which was largely attended, and at which much interest was manifested for good school education. The subjects for discussion at this meeting were: "The German language and religious instruction in the public schools," which, under certain conditions are both allowed to be taught in Manitoba. It was emphatically urged that there be made use of this esteemable provision, that the school trustees should see to it, that the German language be not neglected in the school; yea, more than that, they should see to it that the children receive a *thorough* education in the German language. And further, "That by no means the religions instruction should be neglected in school, as this is of great importance in the line of education. A number of resolutions were drawn up and passed by the meeting. We hope to God that the interest for better schools in Manitoba will increase more and more, so that soon all the Mennonite schools here can be supplied with good, Christian, and thoroughly educated teachers.

Freeman, So. Dak.—In response to the urgent request of the editor to act as correspondent for the "Mennonite," I accept the same, and will try by the help of God to fulfil my duty to the best of my deficient ability. May God by His Spirit guide me to my own spiritual welfare, and that of others, is my prayer.

In describing the general welfare of this community, I can best express it with the words we find in in Psalm 117, "O Praise the Lord all ye nations, praise him all ye people, For his merciful kindness is great toward us; and the truth of the Lord endureth forever." Surely the Lord never forsakes his followers, but we often forsake Him as our leader and guide to eternal life.

By the mercy and help of God we were privileged to partake of the Lord's Supper on Friday, the day on which we commemorate the fact that Christ was crucified. May all partakers have been worthy of it and gained strength in their faith is the earnest prayer of the writer. After sorrow comes joy, and after crucifixion day Easter Sunday set in with all the glory of the risen Christ. May we all experience him as eternal life and a risen Saviour in our heart.

On April 6th the family of Daniel Kauffman was deeply afflicted by the death of his son, 19 years old. The old must go, but the young may go. Unexpected it came to every one in this community; The youth was sick three days with inflammation of the brain and lungs. The burial took place on Sunday, April 8th. A large number had gather to show their last respects.

May God bless this work and all the work carried on to enlarge his kingdom is the prayer of your brother in Christ, J. C. Mueller.

San Dimas, Cal.—The Mennonite church in San Dimas, California,—the only one in this state, we believe—is a small congregation, consisting of a number of families living in Pasadena and Ioamosa, about forty miles apart, and a few scattered families living in towns between the above two. For several years Rev. J. J. Voth, of Pasadena, has taken charge of the congregation and is the first regular pastor the church had. Before that time only occasional services were held when visiting ministers were here, for instance while Rev. R. Petter was in California, and when Rev. J. B. Baer visited the Pacific Coast. Since that time regular meetings have been held, Sunday School and church services every Sunday except the last in each month, in Pasadena, and on the last Sunday church in one of the other places. The congregation being so scattered the services are held in the homes of the different members; The church is growing very slowly but surely, for ten or twelve years ago there was, we believe, but one Mennonite family, where now there is a congregation. During the winter the congregation often is larger, owing to Mennonites from the east visiting California, and attending the services when possible. During the last year several ministers from the east visited the church, but being here for relaxation and health they did not preach.

On Easter Sunday communion services will be held at the home of H. Albrecht in Pasadena, as many as possible from the other places taking part. The distance being so great necessitating going by train, makes it impossible for the Ioamosa people (meaning all not living in Pasadena) to attend services in Pasadena often and vice versa.

Excelsior, Mo.—It is the custom in many of our churches to have communion services on Easter Sunday. This is also the custom of our Bethel church here in Missouri. The churches from which a majority of our original members came have the same custom. Though some churches have communion oftener than once a year, they will not let Easter pass by, if they can help it, without having celebrated the Lord's Supper, thinking it a very appropriate day for the occasion. In this they follow the Old Testament rather than the New, as our Passover, or Pascal Lamb was slain on Friday preceding Easter Sunday. Good Friday would therefore be the most suitable holiday for communion services. But the holiday does not change the signification of the Lord's Supper nor does the supper change the signification of the holiday.

We had frequent meetings since New Year's day for the purpose of explaining the Christian religion, especially the plan of Salvation, to the younger generation, in order to persuade non-professors to accept Christ as their Savior, and at the same time to enable them to do it understandingly. The result was that seven declared themselves willing to enter the covenant and confess Christ as their Savior before God and man. They were baptized on Good Friday and joined with the congregation in celebrating the "broken body and the shed blood" on Easter Sunday. One person was received into our church membership by certificate from a sister church.

Beatrice, Neb.—There are no news in the way of church matters to be recorded from here beyond the regular Sunday morning services, which are regularly conducted in the large church located about three miles west of town every Sunday morning. The town people are favored three times a month with religious services by the ministers of the main church above mentioned, and about seven times in the year the members living at a great distance from church are also locally visited and services conducted at a private house or schoolhouse. Children's Sunday School after the plan laid down in our catechism with bible readings and explanation is conducted every Sunday afternoon in town in our rented church building by Bro. J. H. Zimmerman and Bro. Thomas Wiebe, and also by Bro. John N. Penner at his home about fifteen miles west of town. Sister Helen Jansen is conducting a singing class after Sunday School, using the "Evangelisations Lieder," extracts from "Gesangbuch mit note," thus materially assisting in improving and enlivening the children's singing in Sunday School, which has been rather imperfect so far.

Quite a number of our church members are greatly missing the very pleasing annual visits of our home missionary, Bro. John B. Baer, who it appears has withdrawn from this field of Christian work and labor of love. His admonitions and encouragements for more activity and exercise in Christian work inside the church have always had ready listeners and created much attention and interest among many of our members, although thus far a majority of them has not been found to recognize the necessity of going a step further and commencing a bible-class, (Erbauungs stunde,) or adult Sunday School, prayer meeting, mission or young peoples meeting, to keep religious exercises as they are done in Eastern churches. We trust the Home Mission Board may soon succeed in choosing Bro. Baer's successor and continue to carry on the Christian work so ably begun and conducted by the good brother for so many years.

Our Elder Gerhard Penner received the unwelcome news about a fortnight ago that his son Louis, who is teaching school at Winkler, Manitoba, had been taken sick with typhoid fever. Both parents started at once to visit their son whose beloved mother had only with an aching heart consented to have her child leave home a few months before. When they came to Winkler he had been taken to the hospital at Morden and was already improving considerably. The case proved to be one of nervous prostration, owing to overwork in studying, besides conducting a class of sixty pupils. Bro. H. H. Ewert, of Gretna, invited both parents and son to his house and home, where Louis has found a loving parental substitute until his full recovery, while father and mother returned home fully persuaded of his safety.

Brother Peter Jansen, of Jansen, Neb., having the appointment from President McKinley as United States commissioner at the Paris Exposition expects to start on his mission next Saturday, April 21. His brother Cornelius Jansen is to follow him as his private secretary a week or two later. The latter intends on his way home to pay visits at Philadelphia and other eastern churches of the General Conference.

Sister Anne Andreas, the oldest member of our church, just barely reached her ninetieth birthday last week at the home of her son, Peter Penner, at Beatrice, Neb., when on Thursday last (Gruendonnerstag) 12th of April at 10 o'clock p. m. the death angel came and carried her redeemed soul up into the mansions prepared by her Savior. She had been wishing already for some time past to leave this earthly tabernacle, becoming weak and feeble with old age, her eyesight also growing dim. Dropsy having set in she died with full conscionsness in the midst of all her children. Funeral takes place Tuesday next, April 17th.

The entrance of God's word giveth light.

Missionary.

A New Departure in Japan.

A distinct impetus to Bible selling in Japan has been given by an American missionary, the Rev. S. S. Snyder, who has thrown himself into the work with that practical enthusiasm which generally gains its end. In China every missionary is a Bible seller, but in Japan such work appears to be left to the official colporteur. Mr. Snyder's aim is not only to stir up the colporteurs by precept and example, but to kindle in his brother missionaries an enthusiasm akin to his own. Convinced that, rightly directed, the offer of the Scriptures should open the way for a direct and hopeful missionary attack, he began to sell Scripture portions to messengers and tradesmen at his own door. He was soon encouraged to carry Testaments and Gospels for sale as he went to and fro on missionary errands, and with such success that in September the Bible Societies' Committee made a tentative agreement with him, to devote himself entirely to colportage for a limited term of service. In little more than six weeks he has put into circulation with his own hands 120 Bibles, 376 Testaments, and 3,966 Portions—in all, 4,462 Scriptures—realizing from sales 224.12 yen. The quarter's sales of thirty-six colporteurs were 302 Bibles, 1,503 Testaments, and 1,906 Portions, equal to 3,711 Scriptures, for 672.70 yen; so it would appear that one American missionary is equal to thirty Japanese colporteurs when Bible selling is in question.

Mr. Snyder gives a lively account of his experiences in this untried field:

"In an hour's journey by train I sold 144 Portions. Another day a Buddhist priest watched me very closely, and was glad to examine several Portions. Then I handed him a New Testament, explaining briefly what it was. He soon wanted it and paid for it; then he began talking about religion to the man next him, who also bought a Testament. One missionary on whom I called thought I was casting pearls before swine; but at the same moment, in his own yard, God was refuting his words. I had left a Gospel of Mark and a tract with the jinricksha man to read while he waited and when I rejoined him his greeting was, 'If we would read this all the time we should always be right.'"—*Faithful Witness.*

Serving God Joyously—It's Effect on Others.

By John C. Bechtel. Read in the meeting of the Bally C. E. Society.

Our neighbors are often guided and influenced by our example more than by our teaching. It is therefore necessary that whatever influence we spread should be good. The men who get the most work out of others are those who work themselves. The same is true in Christian life. If we do not serve God joyously, we are likely to spread an idea among our fellow-beings that to be a Christian is not a pleasure. This is an idea which is detrimental to the cause of Christianity. It takes from them the belief that our God is a God of love and kindness. When that belief is taken from them it will be a hard matter to bring them into the fold, for nobody loves to serve a hard master. If one man works for another and is continually having a carewort look and when asked for an explanation, says that it is on account of the harshness of his master, that master will find it an exceedingly hard task to find another man to work for him.

Man will readily enlist in the service of one who is kind and just, such as God is. A pessimist will soon have a crowd of pessimists, just the same as an optimist will have his followers. The optimistic view in most cases is the best view to take and the face of an optimist is generally a pleasant one. He is the man we best like to converse with. He is the one who spreads joy and hope wherever he goes. He is the one who bridges the flood of tears and despair. He turns sorrow into joy, and despair into hope. Such a man the Christian ought to be and, if he serves God joyously, will be. He will convey the same idea of Christianity to his fellow creatures as the optimist does to his associates in matters of everyday life. Then let us not be stumbling blocks but much rather joyful workers, causing our lights to shine and make the path to Him light and pleasant to those on the way or yet without the gate.

Saved to Serve.

All life may be made divine, yet the divinest thing of all is service. To lay aside the garment, to be girded with a towel, to wash the disciples' feet, has about it a dignity which is centred in the almighty throne. It was because Jesus "came from God and went to God" that the memorable scene at the last supper was even a possibility. Service is of the very nature of God, which nature must express itself, and when manifested on earth it spells sacrifice. To perform the work of a servant was not beneath the Divine dignity, but was that dignity expressing itself in a superlative way. If we may so say, service was in the blood of the Son of man, and was there because he was also the only-begotten Son of God. Jesus was great enough to do any act of service, and it is because we are "not great that we think any duty small." When the everlasting Son came from the bosom of the Father to make known to men the heart of God, he took upon him the form of a servant, and the sure way to enter into the dignities and joys of sonship is still to do the work of a servant. The way to ascend is to first go down. The secret of power is helpfulness. The road to the throne always passes by the hill called Calvary, and a life spent for others has the music of a tuneful eloquence all its own.

When this is realized, and the principle of sacrifice enters into life, work is not drudgery, service is not humiliation, and the crown no longer is of thorns, but becomes transmuted into the jewelled crown of glory.

This is the greatest argument for service. To save us from being humiliated we are called to work. In God's kingdom the order is reversed, and the servants are in the chief seats. The inner circle of Christ's friends are servants, although he calls them by the former name, and their service, his for them and theirs for him, is the very essence of the friendship. The future shall be like the present in this. The service of earth shall become the song of the skies. Therefore, are they next the throne, and serve him day and night in his temple.—*The Episcopal Recorder.*

Evangelical Alliance.

The Evangelical Alliance, What is it, and what is its work? These and kindred questions arise in the minds of many people who know nothing of it but the name. It is the purpose of this paper to present, in as concise a form as possible, the answers to such inquiries.

It was in the year 1846 that in the city of London eight hundred clergymen and laymen from all parts of the world, representing fifty different denominations, had met. The result of that meeting was the organization of "The Evangelical Alliance." Its purpose from the beginning was not to create but to manifest Christian Spiritual Unity—the actual oneness of all believers. The history of more than fifty years proves that the organization has not been a failure. The Alliance has never contemplated a union of church organizations, much less an attempt to secure outward uniformity. Rather a confederation of all the churches for concerted action to bring the Gospel of Jesus Christ everywhere and to everyone. The members of the Alliance are allies; they belong to different ecclesiastical bodies, yet all of one church—all holding Christ Jesus as their Head. All are one body in Christ—banded together for common purposes. A close student of the history of the past fifty years has said, "There is no doubt that to the Evangelical Alliance is very largely due the improved relations now subsisting between the different sections of the Church of Christ as compared with fifty years ago." In 1858 the plan to observe the Week of Prayer was adopted, and to-day there is no part of the world where the first week in January of each year is not observed as a Week of Prayer.

The Evangelical Alliance of the United States was organized in 1868. While the American branch of the Alliance was a child of the International body, it has nevertheless developed some distinctive features. It has done much to promote liberty of conscience and quietly reach out a helping hand to the downtrodden and oppressed. Rev. Josiah Strong, D. D., is its able and indefatigable General Secretary, and the exhaustive study of the social problem in his appointed position has resulted in the great book on "The New Era." This book that stirred the people of the different nations was followed in 1898 by another, "The Twentieth Century."

In 1879 The Philadelphia branch of the Alliance was organized, but it was not until eight years later that it resulted in practical work. The first work of any consequence was to institute a house to house visitation of the entire city and to bring a Gospel message into every home of Philadelphia. Besides this Evangelistic services were held in about three hundred churches, including nearly every denomination represented. Perhaps this local organization, quoting from its constitution, will give the clearest idea of its object. From it we quote: "The object of the Alliance shall be to manifest, promote and strengthen Christian unity and fellowship; to secure co-operation in benevolent Christian work; to give our active support to the great moral reforms of the day; to reach the entire community with Christian influence, and apply the Gospel principle of love to the social and religious problems of the day. To assist the cause of religious liberty everywhere; to maintain the supremacy of the Word of God, and the right of private judgment; to urge the better observance of the Lord's Day, and counteract the influence of infidelity, superstition, immorality, and irreligion, to the extent of our power." Rev. W. C Webb, D. D., has for a number of years been the General Secretary and has wrought great results in associating the ministers and churches in the common interest of the unsaved. In his faithful work he has visited almost every town of importance in the State and in many places organized local alliances, all of which are doing effective work. In 1897 the State Alliance of Pennsylvania was formed and has been holding its annual conventions since. The report each year telling of forward strides and excellent results accomplished. The State organization has for several years prepared and issued special topics for the Week of Prayer. These have not only found favorable recognition, but were largely followed in this and other states. N. B. GRUBB.

Philadelphia, Pa., March 10, 1900.

Sunsets.

I love to think of a fine sunset as God's smile. I love to think of the peace of the evening hour as God's benediction. What a blessed ending of the day is a calm sunset hour! What a preparation for the companionship of the stars! What a preparation for sleep, and what a fitting time for reverence and prayer is the sunset hour! God help us so to live that no sunset which heaven may ever send us may be marred with recollection of a day ill spent.

Sunsets are symbols. Each year has its sunset, as well as each day. Autumns are the years' sunsets. The crimson and gold of the October foliage is the splendor with which the year paints its west, as the sun shines towards its setting.

But there is another and more important sunset still. It is the sunset of human life. The name we call it by is old age. Toward that sunset we are all hastening. What shall we find when we reach it? A dull sky? dark and threatening clouds? no light? Alas! such is too often human experience. But it need not be so.

The brush that is to paint the color of that sunset for you and me is already in our hands. Oh, the beautiful sunset that old age may be to all of us if the years that lead to it are filled with wisdom and love! God help us so to live, that when our life's sun shall go down there may be the radiance of immortal hope in our sky, and the peace of God which passeth understanding in our hearts.—*Rev. J. D. Sunderland.*

We sometimes lay the flattering unction to our souls that this age has discovered the child, but this is very far from being the case. It would be more truthful to say that the child was discovered by the Jew. The ancient Jew had no less than nine names for the child in common use, which show how carefully he watched its development. One name was for the newly born child, another for the babe just before it was weaned, another for the weaned child, still another for the little one who had just begun to walk, and so on until the boy had reached manhood, or the girl womanhood. Moreover the ancient Jew trained the child in politeness and good manners as well as religion and good morals, nor did he leave the training to the school but the father was responsible during all the years of Jewish history.—Rev. Francis E. Clark in American Hebrew.

For the Sunday School.

Sunday School Lesson Meditations.

BY A. S. SHELLY.

May 6.—Jesus Warning and Inviting. Matt. 11: 20-30.

Between the two parts of this lesson indicated in the subject, there comes a most touching filial talk of Jesus with his Father, a statement as to the intimate mutual knowledge existing between them, and a clear intimation that this knowledge may be shared by those who in the same filial spirit will receive the Father's revelation in the Son. The "babes" to whom the Father is well pleased to reveal heavenly things, are the very ones too "to whom the Son willeth to reveal him," and blessed are the eyes which see these things. To such, the "men in whom he is well pleased," came the proclamation of peace at his birth, and of such he could say to his Father near the close of his ministry,—"This is life eternal that they should know thee and him whom thou didst send;" "O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me."

Read again vs. 25-27. The setting of this gem of wondrous beauty, is between a terrible denunciatory warning and a most tender and loving invitation. The warning was and is to those who having eyes do not see, and having ears do not hear because they will not repent of their sins. The intolerableness of the woe is in proportion to the privileges slighted and opportunities neglected. "How shall we escape if we neglect so great salvation."

The prospect opened to the soul in the invitation that follows is, indeed, most inviting—a beatitude of surpassing charm. Blessed are the weary and the heavy laden, for in me they shall find rest. Come to Jesus, thou who art weary of sin. Thou who art weighed down with the burden of misery in the slavish servitude of the world, the flesh, and the devil, come to Jesus and he will give you rest. Come to him who while he is meek and lowly in heart has in his hands all power in heaven and in earth. Going to him will be going to school, and O, what a teacher who can open to us the height and the depth, the length and the breadth of divine wisdom and love. It will be a life of service, but oh, what a blessed service! Yoked, with him whose strength makes the yoke easy, and bearing the burden which by the strength he supplies is made light.

May 13.—Jesus at the Pharisee's House. Luke 7: 36-50.

One can hardly suppress a feeling surprise at the thought of Jesus being found at meat in a Pharisee's house. But he who came to seek and to save the lost, was not particular where he went in his search. The Pharisee's invitation, though evidently not prompted by motives the purest nor followed by acts expressive of a decent welcome when Jesus entered his house, was nevertheless accepted with a view to bringing, if possible a blessing even to the house of a Pharisee. He who would not shun the supposedly defiling association with "publicans and sinners" in order that he might bring to their penitent hearts the balm of God's forgiving love and lead them out into a life of holiness, would also not refuse to let the warm rays of divine love fall into the cold life of the formally religious, and seek even by heavy blows of rebuke to break the hard hearts of Pharisaic self-righteousness.

The intrusion of the woman brings into one view both these classes of Jewish society and affords Jesus an opportunity of drawing an instructive comparison as well as pressing home to the Pharisee's heart an important lesson which he needed to learn.

Love and forgiveness stand co related. Forgiveness is the manifestation of God's love to me and the measure of my love of God. Herein was the love of God manifested in us that God hath sent his only begotten Son into the world that we might live through him. 1 John 4: 9. When I realize that God *so* loved *me* that he made this infinite sacrifice for my sins and I accept his pardon, my love to my Savior will be in proportion to my realization of his love to me. I love him because he first loved me, and because my heart responds to his loving heart, he forgives me my sins. "Love I much, I much forgiven, I'm a miracle of grace."

May 20.—The Parable of the Sower. Matt 13: 1-8; 18-23.

The laws in the natural world and those in the spiritual are the same and their outworkings run parallel in many parts. This forms the basis of parables in which the outworkings of certain laws in the one are used to express that which corresponds to them in the other. Jesus made much use of this form of teaching. To the sincere disciple the teaching would thus be made the clearer and would make a deeper impression, while those whose hearts were waxed gross and whose understanding was darkened by unbelief were kept from trampling the pearls of truth under their unholy feet. To the former it is given to understand the mysteries of the kingdom, to the latter it is not given because they willfully shut themselves up against the truth. They are hardened by persistent disobedience.

Of the four classes of hearers, the first and fourth stand in special contrast, The one heareth the word and understandeth it not; the other heareth the word and understandeth it. Herein lies the difference. In the one case the understanding is darkened and though the light shines in the darkness the darkness comprehends it not. The seed falls on the hardened surface and finds no lodgment. In Luke Jesus tells us the cause is unbelief and the devil is quick to snatch the word away lest they should believe and be saved. In the other case the soul welcomes the light and receives it. The honest heart prepared by the Spirit receives the truth and profits by it. Thus the understanding is more and more enlightened. "The entrance of thy word giveth light." This is a matter not of mind but of heart. The word of salvation addresses itself to the heart rather than the head. These are things hid from the wise and prudent but revealed unto babes. To the upright in heart he layeth up sound wisdom.

The other two classes are even more pitiable than the first. Not hardened by prejudice and unbelief so that the seed can find no lodgment in them, they are like the barren fig tree on which the Master found nothing but leaves, and like the one who having put his hand to the plow looked back and was pronounced unfit for the kingdom. The word being received in the one case with joy and in the other with much promise comes to naught. How sad is the state of such! Here they are, convinced of the truth and for a time apparently accepting it, but not surrendered to God, not sanctified by the Spirit. By and by their old nature yet really unchanged, asserts itself. Endure persecution? Oh, no! Their love of self and of ease would not think of that. Deny themselves of their carnal pleasures and desires? Oh, no! That they had not bargained for. Thus they soon turn back and leave Christian to go on his way alone.

May 27.—Parables of the Kingdom. Matt. 13: 24-33.

There are three parables in this proup. The first and third give us a picture of the admixture of evil with good in this world. The tares and the leaven represent the principle of evil, of sin, and we see how stealthily and almost unnoticed it is introduced. The devil sowed his seed "when men slept" and he carefully hid his leaven in the meal; but the presence is soon detected by the effects produced. The devil has been a liar and deceiver from the beginning. He lulls men to sleep and puts them off their guard that he may insidiously poison their very life. We must not think that God knew it not or that the Son of man who sowed the good seed slept while the devil did his dastardly work. But in the mystery of his eternal counsel he permitted it and does permit it to continue till the time of the harvest, the end of the world. Yet in the meantime God is with his people, saving from sin them that call upon his name, and keeping them as in the hollow of his hand, inviolate. Yea, more; he overrules even the evil that the enemy has introduced that it too must be included in the "all things" that "work together for good to them that love God."

The Savior's own explanation of the parable of the tares guards us against the perverse interpretation which the devil would have us make. The field is the world and while the children of God will in this world always be surrounded with evil this does not justify the tolerance of evil in the individual life or in the church. We shall be in the world but not of the world. We are called to be separate. Come ye out from among them and be ye separate, saith the Lord.

The second parable of the group gives an encouraging view of the growth of the kingdom from small beginnings to great dimensions. Fear not little flock, for it is your father's good pleasure to give you the kingdom. And the seventh angel sounded; and there followed great voices in heaven and they said, The Kingdom of the world is become the Kingdom of our Lord and of his Christ; and he shall reign for ever and ever. Rev. 11: 15.

Bally, Pa.

For the Young People.

Thoughts on C. E. Topics.

BY A SISTER IN OHIO.

May 6.—How Christians Grow. Mark 4: 26-29.

The seed is hidden in the soil but it springs up in due time, and when the little germ that is packed away in the soil feels the impulse of growth, the first thing that it must do is to cast aside the husk that enclosed it It must leave behind that protecting shell before it can grow and develop.

"Forgetting the things that are behind" is a fundamental principle of Christian growth. We must exchange the shell covering for the warmth of the sunshine. Our usefulness depends on outgrowing that with which we began, and we must press on to better things.

Most seeds can only grow in certain soil and climate, but the world is the field for this Seed of the Gospel. Take the gospel seed with you in any country and it will grow. The fact that this gospel seed can grow anywhere in the world should encourage us in giving to Foreign Missions that the Gospel seed may be planted all over the world.

By reading the Bible, and daily prayer, we will grow in grace and in the glory of our Lord.

"The oak-trees' boughs once touched the grass,
But every year they grew
A little further from the ground
And nearer toward the blue."

"So live that you each year may be,
While time glides softly by,
A little further from the earth,
And nearer to the sky."

May 13.—Vision and Service. Ex. 24: 15-18; 32: 19, 20; Matt. 17: 1-8, 14-20.

This glimpse of Jesus' glory, granted to strengthen the apostles faith and brighten their hope, should have upon us the same effect that it was intended to have upon them.

There were twelve apostles, but only three beheld this glorious vision. Jesus may have chosen Peter, James, and John because they were the most faithful of all his disciples. They had been with him before when he performed miracles; they were with him when he prayed in Gethsemane, and they became great teachers after Jesus went back to Heaven.

"His face did shine as the sun, and his raiment was white as the light." Remember how Moses' face shone when he came down from the mount. He had talked with God until he was so full of the Spirit of the Lord that his face shone so bright that the children of Israel could not look upon it. If we desire to have our hearts filled with the glory of the Lord, we must talk with him often.

The highest experiences of the glory of Jesus' love are necessary to prepare us for the fullest usefulness to others. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

May 20.—The Power of a Temperate Life. Dan. 1: 1-17.

Daniel was a mere youth when taken to Babylon, but he had evidently been carefully trained in the Hebrew learning, and an opportunity soon occurred to put him to the test. Trained in strict religious principles and in the strongest rules of temperance in eating and drinking, he formed a firm resolution that he would not defile himself, because sinful indulgence defiles both body and soul. "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."

We can learn from Daniel's life the great importance of a right beginning in life. Had Daniel yielded to the first temptations, all the events of his future years might have been different.

Let us be watchful, and like him, set the wine cup aside, turn from all temptations, and determine above all things to serve and obey God, wherever he in his all-wise providence has called us to live. "But godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

May 27.—Have Patience.—Matt. 18: 21-35.

Patience refers to the quietness of self-possession of one's own spirit under sufferings, provocations, etc. The Christian should be patient. "Be patient toward all men."

From our scripture reference Christ teaches us a lesson of forgiveness and patience. The King was patient with the servant, and forgave him all, but this same servant did not have the patience to forgive one of his fellow-servants.

How many of us make the same mistake; we are too impatient, and not willing to forgive others as Christ forgave us. "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus."

Playroom and Nursery.

Dear Children,—

Have you heard the birds sing mornings since Spring has come? No doubt you have. Robin Redbreast has been giving us some rich music these past few days, and the bluebird and the song-sparrow sing pretty little tunes now and then. What happy things the birds are! How often have I wished I could sing and fly and play in the air as they can! But I don't think they know how happy they are. I know some children that don't know how the good Lord has blessed them, and sometimes they pout and murmur and make their papas and mamas feel very bad. Did you do such a thing lately? Well, don't do it anymore.

The birds don't know that their Creator cares for them, and that he speaks of them in his Book. "Are not two sparrows sold for a farthing? And yet not one of them shall fall to the ground without your Father." See how the Lord is careful for the birds. And he says of us all that we are of more value than many sparrows. He says this to teach us that he takes care of us too. And when any accident happens to you, when you fall down or become sick, he is near you and he wants you to feel good again. He is with you every day and every night, and watches you all your life. You can't see him, but he can see you. Now, don't you think you ought to be as light of heart and joyful as are the singing birds?

What is Prayer?

Grandfather Greyhairs: What would you call prayer if you didn't use the word prayer?

Jack-in-Kilts: It is just talking with Jesus.

Kitty the doll-mother: It's telephoning to heaven.

Grandmother Good: It's asking Father for something we need.

Grammar-school Bobby: Getting God's promise-checks cashed at heaven's bank.

Grandfather Greyhairs: I think you are all right. When I was a boy, though, I used to go to God as I would go to a dictionary when I was stuck on a word or a map or guide-book, when I had lost my way and it was getting dark. But now I find He wants to be my companion every foot of the way.

Grammar-school Bobby: You don't mean that you pray all the time, do you, grandfather?

Grandfather Greyhairs: You don't squeeze my hand hard all the time when we ramble together, do you, Jack-in-Kilts?

Jack-in-Kilts: Sometimes I climb over the fence for flowers, and when the bushes hide you, I sing out, "Whoo-hoo! Whoo-hoo!" Don't I, grandfather?

Grandfather Greyhairs: And I just whistle a little of "All the way my Saviour leads me."

Jack-in-Kilts: And I know you're there, don't I, grandfather?

Grammar-school Bobby: But how would you call to God, grandfather?

Grandfather Greyhairs: If I was beginning a day, or beginning a lesson, or beginning a game, I would let Him know that I hadn't forgotten the command, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." "Think" prayers reach heaven as quickly as the other kind. And I should know that He remembered me, and could give me what I need for that lesson, that game, that moment.—*J. F. C., in C. E. World.*

What Is Time

I asked an aged man, a man of cares,
Wrinkled and curved and white with hoary hairs.
"Time is the warp of life," he said. "O tell
The young, the fair, the gay, to weave it well.

I asked the ancient venerable dead,
Sages who wrote and warriors who bled:
From the cold grave a hollow murmur flow'd
"Time sowed the seed; we reap in this abode."

I asked a dying sinner ere the stroke
Of ruthless death life's golden bowl had broke.
I asked him, What is time? "Time," he replied:
"I've lost it. Ah! the treasure." And he died.

I asked a spirit lost, but O the shriek
That pierced my soul! I shudder while I speak.
It cried, "A particle! a speck! a mite
Of endless years, duration infinite."

Of things inanimate, my dial I
Consulted, and it made me this reply—
"Time is the season fair of living well,
The path to glory or the path to hell."

I asked the Bible, and methinks it said,
"Time is the present hour, the past is fled.
Live, live to-day! to-morrow never yet
On any human being rose or set."

I asked old Father Time himself at last,
But in a moment he flew quickly past;
His chariot was a cloud; the viewless wind
His noiseless steeds, which left no trace behind.

I asked the mighty angel who sha'l stand
One foot on sea and one on solid land:
"By Heaven," he cried, "I swear the mystery o'er,
Time was!" he cried, "but Time shall be no more."
—Selected by MAGDALENA SHADDINGLE.

Marriages.

HOFSTETTER—MOSER.—On March 20, 1900, at the Salem church, Dalton, Ohio, by Rev. A. A. Sommer, Albert Hofstetter and Miss Leah D. Moser, both of Dalton, O.

GERBER—AMSTUTZ.—On March 22, 1900, at Salem church, Dalton, Ohio, by Rev. Joel Lehman, Joel P. Gerber and Sarah Amstutz, both of Dalton, O.

MOSER—LEHMAN.—On April 9, 1900, at the home of the bride, by Rev. S. F. Sprunger, Abraham J. Moser and Barbara Lehman, both of Berne, Ind.

SOMMER—SPRUNGER.—On April 10,1900, at the home of the bride, by Rev. S. F. Sprunger, David Sommer, from Dalton, Ohio, and Adela Sprunger, of Berne, Indiana.

SMITH—TYSON.—On April 10, 1900, at Schwenksville, Pa., by W. S Gottshall, Richard S. Smith, of Graters Ford, and Lucy U. Tyson, of Schwenksville.

STAUFFER—WEIKEL.—On April 14, 1900, at Schwenksville, Pa., by W. S. Gottshall, Franklin C. Stauffer and Bertha Weikel, both of Limerick, Montg. Co., Pa

SOMMER—MOSER.—On April 18, 1900, at Salem church, Dalton, Ohio, by Rev. Joel Lehman, Rev. A. A. Sommer and Carolina Moser, both of the above mentioned place.

CLEMMER—GREASER.—On April 21, 1900, at Schwenksville, Pa., by W. S Gottshall, Elmer F. Clemmer, of Spring Mount, and Alice Z. Greaser, of Federacuville, Pa.

Deaths.

HANCK.—On March 24, 1900, at 224 N. 12th Street, Allentown, Pa., Charles Wallace, son of David Z. and Mary Hanck, aged 13 yrs., 6 mos. and 27 days. The funeral services were conducted by L. J. Rohrbach and W. S. Gottshall.

SPRUNGER.—On April 1, 1900, in Berne, Ind., Susan, *nee* Burkhalter, wife of Benjamin Sprunger, aged 21 yrs., 1 mo. and 22 days. Their wedded life, of only one year and 3 months, was blessed with a child, which she leaves with a bereaved husband, parents, brothers and sisters. But they do not mourn as such that have no hope. Funeral services held and interment made on April 3. Text of the funeral sermon, preached by the pastor, S. F. Sprunger, was Rom. 5: 1–11.

CLEMMER.—On April 2, 1900, at the home of her son, John B. Clemmer, Susanna, *nee* Bauer, widow of the late John G. Clemmer, at the age of 80 yrs., 7 mos. and 1 day. Deceased was from her early years to the time of her death a member of the Hereford Mennonite church, always faithful in her duties as such and a regular attendant at the services. Of the six children to whom she gave birth, five survive, two sons and three daughters. Funeral services were held and interment made on April 8th, sermon by the pastor, A. S. Shelly from the texts, Phil. 1: 23, last part.

LEATHERMAN.—On April 5, 1900, near Plumsteadville, Pa., Priscilla M., daughter of Christian M. and Barbara Musselman, and wife of Jonas G. Leatherman, aged 38 yrs., 2 mos. and 22 days Interment on the 9th at Deep Run, when her pastor, A. M. Fretz, assisted by her former pastor, A. B. Shelly, officiated. Text, Rom. 14: 8. The deceased was a faithful and devoted member of the Deep Run church. She leaves a sorrowing husband and a family of six daughters, ranging from three to eighteen years.

MILLER.—On April 10, 1900, Mary, wife of Noah Miller, aged 70 yrs., 8 mos. and 20 days. The deceased, an invalid for 15 years, had from her youth been a member of the Mennonite church. Interment at The Forks, and services by J. C. Mehl, assisted by Andrew Hochstetter. Text, James 4: 14.

ANDREAS.—At Beatrice, Neb., April 12, 1900, Mrs. Anna Andreas, *nee* Fast, widow of the late Rev. Johann Andreas, former elder of the German Mennonite church at Elbing and Etterwald, West Prussia, residing at Nogahan. Born March 28, 1811, at Krebsfeld, near Elbing. Married August 1, 1839. They emigrated to America on account of the law depriving them of religious liberty, (being non-resistants) settling at Mount Pleasant, Iowa, September 18, 1896, where her husband died next year. His remains were laid to rest at Beatrice, Neb., at the time of her and her children's removal there. Funeral services were conducted at her home with Peter Penner's, by Elder G. Penner. Text chosen being found Heb. 4: 9. Interment was made at the old Beatrice cemetery by the side of her late husband. In the evening Bro. J. H. Zimmerman spoke a few words of consolation to the friends and relatives, based upon the words of Scriptnre 1 Peter 1: 3, and Bro. John Penner concluded the services with prayer.

AMSTUTZ.—On April 14, 1900, at Dalton, Ohio, Lizzie, daughter of Benjamin and Fanny Amstutz, aged 10 yrs, 10 mos. and 24 days. Fell from the barn floor in the horse stable and was kicked by a horse on her skull which caused death in about 15 minutes. Interment on the 16th at the Salem church. Services were conducted by Rev. Joel Lehman.

DELP.—On April 18, 1900, near Kulpsville, Pa., Catharine, widow of Henry Delp, aged 76 yrs., 4 mos. and 2 days. She was a most estimable Christian mother, and a severe but patient sufferer of dropsy during the whole past winter. She was a faithful and devoted member of the Schwenksville Mennonite congregation. The funeral was very largely attended and the services were conducted by W. S. Gottshall and Christian Allebach. Interment was made in Delp's burying ground near Harleysville, Pa.

Contributions

For Heathen Missions.—General Fund.

From Ulrich Thierstein, Brainerd, Kan., $3.00, Bethel College Sewing Society, $10.00; Anonymous; Winkler, Man., $5.00; First Johannisthal cong. Kan., $4.25; West Zion cong., Moundridge, Kan., $7.65; Salem cong., Dalton, Ohio, $0.30; Cong. at Halstead, Kan., $100.80; S. S. at Newton, Kan., $13.15; First Menn. cong., Phila., Pa., $28.00; Hoffnungsfeld-eden cong. S. S., Kan., $13.25; Prof. B. F. Welty, Bethel college, $15.00.

Specially for the Mission in India.—From Ulrich Thierstein, Brainerd, Kan., $3.00.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

Brainerd, Kan.

For Home Mission Work.

From cong. at Paso Robles, Cal., $15.50; Bethel College Y. P. S. C. E., $5 00; West Swamp cong. Pa., $10.48; East Swamp cong. Pa., $3.79; Quakertown Y. P. S., $5.00; Bethel cong., Mo $7.10; Cong. at Deer Creek, Okla., $3.20.

Gratefully acknowledged,
W. S. GOTTSHALL, Treasurer.

Schwenksville, Pa.

For the Mennonite Home, Frederick, Pa.

CASH CONTRIBUTIONS.—From Bethany congregation, Quakertown, $10 75.

Flatland congregation—Abram. Shelly, $1.00; Harry Swartz, $1.00; Abram Myers, $3.00; John Bor-e, 50c; Jesse Diehl, 50c; Harry Diehl, 50c; Mary H. Fellman, $1.00; Henry L. Baringer, $1 00; Anna Baringer, $1.00.

$11.00;
First Mennonite cong., Phila., $60.00.
East Swamp cong., $11.25.
Hereford cong. $32.00.

PROVISIONS, ETC. DONATED.

From Flatland congregation—John and Aaron Landis, 1 bag corn, 2 pair pulets, 8 lbs. sausage, 1 lb. coffee, 4 qts. dried apples, 10 pcs. soap, and 12 lbs. sugar; John Rosenberger, 1 bu. potatoes, 1 lb. coffee, 1 lb. tea, and 1 qt. molasses; Jacob M. Landis, 1 shoat; D. M. Landis, 1 shoat, 4 lbs. butter, 4 qts. cranberries, 4 lbs. peaches, 4 lbs. prunes, 1 bag corn, and 2 chickens.

Frederick—Mrs I. W. Stetler, 2 lbs. sugar, 1 qt. cranberries, 1 can corn 1 lb raisins, lot pop corn, 1 doz. oranges, 2 kinds nuts, organ stool, 9½ yds. toweling, and 2 table cloths; Joseph Wile, lot apples; Mr. and Mrs Fitzgerald, 1 duck.

Hereford.—One turkey given at the holidays; 6 yds. toweling, 5 yds table cloth, 12 towels, 15 dish rags, 200 lbs flour, 12 lbs. buckwheat flour, 3 lbs. raisins, 2 lbs. prunes, 2 lbs. peaches, 6 lbs. coffee, 12 lbs. sugar, 6½ bus. potatoes, 1 bus. corn, 7 bus. oats, 1 peck apples, 1 peck sweet potatoes, 1 chicken, 1 piece dried beef, 4 sausages, 1 ham, 1 can lard, 5 lbs. soap, 10 boxes soap, 1 tin cup, 8 qts. beans, 12 qts. dried apples, 3 qts. dried pears, 1 package tea, 3 head cabbage, 2 cans tomatoes, 6 cans sugar corn, 1 box baking powder, 2 bottles pickles, 3 qts. dried corn, 5 pots apple butter, 2 boxes oat meal, 3 boxes Uneeda biscuit, 11 cans fruit, 2 cakes chocolate, 1 white apron, and one broom.

Mrs. Bonsall, Phila., lot salad.
Mrs. Leister, Frederick, 1 dish pudding.
Gratefully acknowledged,
JOHN L. BAUER, Financial Secretary.

For India Famine Sufferers.

Herald congregation, Herald, Okla., per P. A. Quiring, $3.00; Wm. Nickel, per Wm. J. Ewert, $5.00; Mennonite church of Pulaski, Ia., per W. C. Baughman, $40.77; Mennonite cong. Trenton, O., per Rev. H. J. Krehbiel, $27.75; Old German Baptist church of Beatrice, Neb., per G. Wiebe, $16.00; Mrs. Jacob Krehbiel, Clarence Centre, N. Y., $2.00; F. Luella Krehbiel, Clarence Clentre, N. Y., $1.00; Young People's Society, Butterfield, Minn., per N. F. Toews, $5.30; Hoffnungsfeld–Eden cong, Moundridge, Kan., per J. J. Krehbiel, $128 50; P. R. Kline, Phila., 50c; Kate L Binkley, LaSalle, N. Y., $5.00; Sunday-school of West Zion church, Moundridge, Kan., per Rev. Wm. Galle, $23.25.

Per Rev. Chr. Krehbiel:—Jacob J. Goering, $5.00; Jacob S. Goering, $5.00; Rev. C. J. Goering, $3.00; Joseph Wedel, $3.00; Jacob Schrag, $5.00; John J. Goering, $5.00; Daniel Kaufman, $5.00; "A Willing Giver," $15.00; Jim Hunaberger, $1.50; Jacob Janzen, $5.00; Jacob Yarm, $2.25; Peter Wedel, $1.10.

Per Rev. H. J. Krehbiel:—Mission Society of the Trenton Mennonite church, $31 00; Mrs. F. Gerber, $1.00; Miss K. Slonecker, $1.00; Mrs. K. Augsburger, $1.00; "In His Name," $1.00.

John G. Binkley, LaSalle, N. Y., $5.00; P. J. Gerig, Fruitland, Oregon, (for Armenia), $2.00; Flora L. Fellman, Richland Centre, Pa., $1.00; "A Friend," Brooklyn, N. Y., $5.00; Chas. Hearing, Phila., $1.00; Howard Abrams, Huntingdon, Pa., $1.00.

Per. Rev. D. Goerz:—G. L. Classen, Hillsboro, Ks., $3.00; Bethel cong., Bethel College, Newton, Kan., $32.65; Chr. Winkler, Bethel College, Newton, Kan., $5.00; Alexanderwohl cong., Kan., $13.00; J. I. Suderman, cash, 65c; also proceeds of corn sold, $75.76; First Mennonite church, Newton, Kan., $62.00; Sewing Circle of Bethel cong., Bethel College, $10.00; Sister P. Dyck, $1.00; Anonymous, $1.00; Hebron cong., Kan., $33.41; Missionary Friend in Cleveland, Ohio, $5.00.

Thank-offering of Ernest Pfarrer, per G. Wiebe, Beatrice, Neb., $10.00; Pleasant View Mennonite S. S., Aurora, Neb., per Andrew Oesch, $21.00.

Per John B. Yoder:—Mennonite cong., Wadsworth, Ohio, $21.32; Sunday School, Wadsworth, O., $4.86; Young People's Society, Wadsworth, O., $1.32.

Per Heinrich Riesen:—Bruderthal cong., Canada, Kan., $34.85; L. C. Funk, $5.00; Sister E. Funk, $5.00.—Total $711.74

Gratefully acknowledged,
HARRISON LANDIS, Treasurer.

Paid their Subscription.

Amos Oberholtzer	Jan. 1901
Mary Butter-eck	Mar. 1901
Rhein C. Freed	Apr. 1901
Jacob Roth	Jun. 1900
H P. Krehbiel	May 1900
David Sharp	Apr 1902
Anna Fast	Mar 1900
M. J. Kretbuhl	Mar 1901
Elizabeth Yoder	May 1901
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XV. No. 9. Quakertown, Pa., June, 1900. Whole No. 177.

In this Number.

Pastor Peaceful's Letter No. 3.	By Uncle Dan.
S. S. Lesson Meditations.	By A. M. Fretz.
S. S. Teacher's Installation.	Selected.
C. E. Prayer Meeting Topics.	A. L. Bechtel.
Modern Mission.	A. B. Shelly.
From Our Mission Field.	The Missionaries.
On the Saloon Question.	J. H. vonSteen.
Dr. Merensky's Visit.	Berne Correspondent.
Eastern District Conference.	Secretary.

Paragraphs of News and Comment.

Thirteen new members were added to the Bethel College congregation on April 22d. In the evening of the same day communion was celebrated by the congregation.

On Sunday, May 27th, Bro. J. F. Krocker received his ordination as missionary at the hands of Bro. A. B. Shelly who officiated in this capacity by the direction of the Mission Board. The ordination service was held in the West Swamp church.

The Young People's convention at Souderton, Pa., on Whit-Monday will no donbt be largely attended as these conventions have been other years. and it is hoped it will prove an occasion of spiritual uplift and encouragement in the work. See program on fourth page.

Bro. P. A. Penner will spend Whitsuntide with the Hereford and Upper Milford congregations. From here he plans to go to his home in Mountain Lake, Minn. A few months later he will leave for India as per announcement of the Mission Board printed in another column.

Elder Gerhard Penner, of Beatrice, Neb., gives catechetical instruction to ten young people who expect to receive baptism on Whit-Monday. The correspondent writes: "This date has been observed in this manner from time immemorial in the old country and is being continued here right along. An effort to change it to Sunday was defeated two years ago and has not been revived since."

A Sunday School teachers' institute was held in the West Swamp church on Saturday, May 12th. The topics discussed were of a very practical nature and a good degree of interest was manifested. The Home Department came in for its share of attention There seems to be ground for the hope that in the near future a trial may be made to introduce this branch of the work in one or more of the schools represented.

Our young Indian brother, Philip Rabbit, has accepted a position on the farm of Emanuel Roth, a member of the West Swamp congregation. Brother Philip spent several years in Bethel College through the financial assistance of some of our Young People's societies. During this last school year he has been studying at the Carlisle Indian School in this State. His stay with Bro. Roth will give some of our people in the east an opportunity to make his acquaintance. He would be a welcome visitor in any of our churches and Young People's societies.

A meeting of the ministers of the Eastern District took place in the Hereford church on Tuesday, May 22. Two papers were read—"A Doctrinal Study of John 10," by A. B. Shelly, and "The Value of a Creed," by H. G. Allebach. The former was in the nature of useful and careful Bible reading, while the latter aroused an animated and profitable discussion on a matter of importance and general interest. A paper which was to be read by J. A. Moyer on 2 Tim. 2: 15, was deferred to the next meeting. There was more of an audience present at this conference than was manifested on previous occasions. H. G. Allebach was directed to determine date, place and program for the next meeting to be held in October.

About the time this goes to press an interesting service will be held in the First Mennonite church in Philadelphia, in the nature of a farwell service for Bro. Kroeker, who during his stay in that city has become endeared to our people there. The service will be held on Tuesday evening, May 29, and Bro. Kroeker will leave the following day for New York, where he will set sail for the "old world." In Germany there will be awaiting him a dear sister in the Lord who likewise has given herself to the mission work and will go with him as his helpmate in the Lord. During the months before their sailing for India they will visit congregations in Germany, Switzerland and Russia.

Notes on the Eastern Conference Meeting.

Our conferences signify more than merely business to our ministers and delegates. They are social and spiritual occasions as well. Fellowship is renewed and spiritual life stimulated.

There are few better localities for a conference than Quakertown. It is a neat little town and its Mennonite atmosphere is palpable to all visitors on such an occasion.

Bethany church, in which the conference convened, once belonged to the Evangelical people, and was bought by our people residing there. But as the congregation is growing, an enlargement of the building is necessary. Plans and specifications have been made, and as soon as practicable, with the hoped-for aid of the sister congregations, the desired enlargement will be begun.

The business of the conference was disposed of with a despatch and a promptness commendable to all the delegates. There was very little random talk.

The MENNONITE during the year had put itself on a decidedly better financial footing. The management not only reported no deficit for the current year, but could also show a reduction of the previous deficit by about ten dollars.

A new feature connected with the statistical report of the congregations was the written reports read before the conference. All were listened to with interest and appreciation.

The following constitute the various officers and boards of the conference for the coming year:

President, N. B. Grubb; Secretary, W. S. Gottshall; Treasurer, John L. Bauer.

Home Mission and Church Extension Board:—A. B. Shelly, A. S. Shelly, H. G. Allebach.

Publication Board:—H. G. Allebach, A. S. Shelly, W. S. Gottshall.

Board of Managers of the Home:—A. B. Shelly, A. M. Fretz, W. M. Gehman, D. M. Landis, John L. Bauer, Joseph Wile, N. B. Grubb, A. S. Shelly, M. C. Gottshall,

Treasurer of the Home:—S. H. Longaker.

Educational Committee:—S. M. Grubb, S. M. Rosenberger, W. M. Gehman, A. S Shelly, J. O. Shimmel, A. B. Shelly.

Our Projected Mission in India.

Acting upon the instructions received from our General Conference at its late session at Bally, Pa., our Mission Board has for some time been actively engaged in making preparations and taking preparatory steps towards the establishment of a mission in India. Immediately after the meeting of conference the Board, through one of its members, entered upon a correspondence with missionary Hahn, who has been engaged in active mission work in India for the last thirty years, in regard to the selection of a suitable field for our mission and in reference to the necessary intellectual, spiritual and material outfit of a missionary for India. Missionary Hahn gave the Board all the information asked for and kindly offered his advice and assistance in the selection of a suitable field for our missionaries. Meanwhile two brethren, the brethren P. A. Penner, of Mountain Lake, Minnesota, and J. F. Krocker, formerly of Gnadenfield, Russia, but for the last few years a student at Bethel College, Newton, Kansas, were selected by the Board as missionaries for India. Both these brethren have been actively at work during the past winter in further preparing themselves for the work before them, brother Penner studying medicine at a Medical Missionary Institution in the city of New York, where at the same time he acquired some knowledge of the Hidoo language, and brother Kroeker perusing the study of the English language and also some medicine under private instructors in Philadelphia. Both brethren are now about ready to sail for their field of labor in India. On the part of the Mission Board too, "all things are nearly ready" to let the brethren start on their long journey to "India's coral strand." But one thing more and all seems to be ready. But this one thing seems to be so absolutely needful that the consummation of the whole affair seems to be dependent upon it. We have reference to the necessary funds to defray the traveling and other expenses connected with the long journey of the brethren, and their young wives, to India. The expenses of the journey alone for four persons will amount to at least $1000, besides what it will cost for their outfit etc. The principle very wisely recommended by conference and hitherto strictly adhered to by our Board is, not to make any debts without knowing where the money is to come from to pay them. Acting upon this principle the Mission Board has decided, that the brethren are not to sail for India before at least a sufficient amount of money has been contributed to pay their traveling expenses. But as the time is rapidly approaching when, on account of the weather and the climate in India, the brethren ought to sail if the work is to be begun this year, the Board is now anxiously awaiting contributions for this purpose. Believing that the Lord wants us to enter upon this work the Board also believes that He will furnish us with the necessary means for its prosecution. Should these, however, fail the Board would be obliged to infer from this, that the time had not yet come for us to enter upon mission work in India, and the brethren would have to be kept back and the work postponed until the necessary funds are on hand. In this case much preparatory work would apparently be lost and the brethren, who are so willing and anxious to go and preach the Gospel to the Indies, would be greatly disappointed.—A. B. SHELLY.

NUMBER 3.

DEAR ROSA:

It would take me a day to notice all the points bristling up in your letter, and I cannot answer all your questions now. Let us, however, leave Dr. Acker to comfort himself with the Job's comfort of his theory of a diluted Bible. In his estimation, the milk of the Word is very much watered. If it nurtures him into a strong and healthy Christian, he is welcome to it. But such poor fare would starve me. The sanctified common sense apparent in your discussion of his theory gratifies me very much. I see you are no dull scholar.

I mean to dissect your last paragraph. It is a strange mixture of truth and error—containing just enough truth to gloss over the error, and just enough error to neutralize the truth entirely. Your ship is making straight for the shoals that have stranded and wrecked thousands of noble craft. To come to the point, you doubt whether a Christian can "hold out." A gloomy shadow steals over the background of the lives of Zaccheus and the Samaritan woman and the patriarchs, and you see them backsliding and falling from grace. Do you know what you are actually doing? You are comparing God to the captain of a ship waving to a swimmer in the sea, a mile away, surrounded by ravenous sharks, and crying out, "Swim over if you can." Think of it! How sad Jesus,—who could see the end of men's lives from the beginning,—how sad he must have been to see them all tumble into perdition at last! God forbid such unholy, unscriptural suspicion! May he brace up such drooping, driveling faith! One sentence of Jesus' suffices to frighten such dark ghosts of unbelief into their dirty holes—"And this is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing," John 6.39. You can be thankful that you are not corresponding with Paul. His literary habit of sending truth home with a crude cudgel might leave bruises and scars on you for years. Hear him—"But if our gospel be hid, it is hid to them that are lost." "It is not of him that willeth nor of him that runneth, but of God that showeth mercy." I might quote more of this sort, but I want to show you that Paul could talk as gently as a cherub when the Spirit prompted. "Who shall separate us from the love of Christ?" "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Now let us look at the first passage from Paul. It may be all we can do this time. To whom is the gospel hid? To the lost. To whom, by implication, is it revealed? To the saved, of course. God never makes mistakes. He casts no pearls before swine. This sounds hard, does it not? "Aren't all invited?" you may ask—"Isn't it 'whosoever will, may come'"? Indeed! Most blessed truth! But what are the facts? Why, many will to come, but don't come. Many come half way, then turn around or aside for refreshments, and that is the end of them. Many come, but not to the right place. They drink something agreeable to them, but it is not the water of life. None of these are saved, for none fulfilled the conditions. But—do you know?—many of them seemed to be the most pious creatures on the earth, and almost deceived the very elect. But God was not deceived. "The Lord knoweth them that are his." Note this: No one will come unless he is hungry for the truth, and then he will come the whole way, and won't lose any time either. He will receive rich Gospel food. He will, as a sheep, be turned into the quiet pastures and still waters of Canaan's fruitful valleys, and will go in and out and find pasture. A good many people outside look over the fence and are afraid that the roaring lion that is on their tracks will make a meal off the sheep inside after he is through with those outside. They don't know how tight and strong the fence is, nor do they pay a very high compliment to the care and love of the Good Shepherd.

If I am saved, I am kept. Repeat this over in your dreams. People have no business to worry over the saving-keeping part before they have worried over the saving part. Your first concern is to be saved. Then the keeping question is settled. Saved people know they are kept. Paul knew it. He knew long before he died that his inheritance was coming to him. "There is laid up for me a crown of righteousness." Peter was sure of his portion. John had Christ with him in Patmos. It was not a question with him, Will I go to heaven? It was heaven for him then and all the time. For the saint there is, in one sense, no future, except a future exaltation. It is all a blessed present. "Whether we live or die, we are the Lord's" said Paul. When he spoke of the crown that was coming to him, not heaven, but reward, was uppermost in his mind.

Dear niece, I might write a volume on this subject before tomorrow morning, for when I get started on a theme like this, I seem to be caught up to the third heaven, and I see and hear things hardly lawful for me to utter. The grace of God opens up to me like the petals of a heavenly flower. As it unfolds it wafts its fragrance on the heavenly breezes, and my spiritual senses become half intoxicated and I am completely lost in adoration. O Rosa, meditate upon the grace of God and the infinite value of the sacrifice of Christ, just for one hour; measure, if you can, the breadth and length and depth and height of the love of Christ with the footrule of human love; think of the infinite compassion that prompted the awful humiliation of the Son of God, and the infinite longsuffering of the Crucified One, who prayed for the very murderers that drove the cruel nails through his hands and feet,—and all for the sinner, the most wretched object that crawled the earth. Can you set bounds to his love? No more can you set bounds to his faithfulness as a keeper of the soul committed to him. Try it, if you dare. Don't waste any time on Zaccheus or the Samaritan woman. Don't hunt for Jacob and David in purgatory. Only be certain that you are saved. Rest neither day nor night till you are assured of this. About the holiness text in Hebrews I will have something to say in a future letter. Tell me all about yourself in your next.

UNCLE DAN.

Scraps Worth Saving.

It is said that tobacco is one cause of color blindness.

George Eliot once wrote: "Old maids' husbands are the best managed." How often do people who are not Christians nor expecting to become Christians soon, assure themselves and others that if they were, they would excel every one of the kind in Christendom?

When a leaf falls, it is not, generally, because the wind has blown it off. There is a kind of tissue right between the leaf stem and the branch, which separates the leaf from the tree just as soon as the former ceases to make sugar and starch for the latter. It never outlives its usefulness. Neither does a child of God who is actively engaged in his Father's business. When evening comes—and to some it comes early, to others late—God calls him home and gives him glorious wages.

It is known that a white rose once grew on a crab-apple tree. It did not assume large proportions, but it was there. This might have been an exception in the vegetable kingdom, but it is the rule in God's kingdom. He must graft the scion of the Rose of Sharon on our thorny stems, bearing wild fruit, if we would be worthy of culture in His garden.

Who has any use for dust? It is universally condemned. In Spring and in Fall everything is turned topsy-turvy within doors, swept, washed and beaten, in order to clear the premises of dust. People dread it when they appear in new clothes. It blinds the eyes and clogs the air-passages. Doubtless, if men could expel it from the earth they would do it. But scientists are loud in praise of it. They say it is the very thing that gives the sky its beautiful blue. The smaller particles, which far outnumber the larger ones, reflect the blue rays in the sun's spectrum. And how we all admire the blue vault of heaven! If we cannot be more, may you and I, fellow Christians, be content to reflect Christ's glory in God's eternal heaven, though our name be dust.

For the Sunday School.

Sunday School Lesson Meditations.

BY A. M. FRETZ.

June 3.—The Twelve Sent Forth. Matt. 9: 35 to 10: 8.

This is pre eminently a mission lesson, and a very beautiful and practical one at that. Jesus came on a tender and loving mission to the world. To his work he had a tender and loving heart. He was affected by the sight of the people's sickness, loneliness and famishing condition. But he was still more affected by the sadness of their spiritual condition. He was moved with compassion because they were like sheep without a shepherd. Those who should have been their shepherds were not caring for them.

We all are sorry to see people in temporal trouble and like Jesus and with his given power we should do what we can for their relief; but it should move us to special pity to see people unsaved living in sin, not in the great Shepherd's care. Christ needs human helpers in his work of saving the lost. He is the Redeemer, but he sends forth his messengers to tell others of redemption and bring them the blessings of God's love and grace. He wrought redemption for body, soul, and spirit, and so he sends his messengers, and with the power and authority to do good and bring happiness to the triune man.

Jesus gave the apostles power to do the work which he sent them to do. They could never themselves have cast out demons and healed the sick, much less preach the gospel effectually, but they went forth commissioned by their Master and with his power in them. It was always thus. We cannot be a blessing to others if we have only our own acquirements and powers, but Jesus says, "Go, and I will be with thee." We need not hesitate therefore to undertake any work or duty to which we are called, for with the duty the needed strength is pledged.

The Church of Christ is the great blessing-bearer to the lost world. It is to do the work which Christ himself began to do. The apostles were to preach the presence of the kingdom. That Christ had come, and that people should know and own him as King. They were to carry healing and help to the suffering and distressed. Every church should be the bearer of the good tidings of the gospel, and every church should also be full of loving sympathy, giving out blessings for bodies, souls and spirits. The gospel that does not make men kinder, more helpful, more healthy, that does not seek to minister to every kind of need is no true gospel.

1. Look over the whole world and see how great is the harvest.

2. Consider what part of this harvest is given you to reap for the Master.

June 10.—Death of John the Baptist. Mark 6: 14-29.

After the departure of the twelve upon their mission, Jesus continued his circuit in Galilee. About this time John the Baptist was beheaded. Soon after, reports of Christ's marvelous works reached Herod and aroused his guilty conscience.

The first practical lesson we may learn from this passage is the power of conscience. He had killed John and thus got clear of the preacher who so faithfully reproved him for his sins. But now there is new terror, worse even than John's accusation had been. Remorse is a terrible thing. We are not done with sins when we have committed them. The stains stay on the soul and cannot be washed off. The only way to be safe from the remorse of a guilty conscience is to obey the voice of conscience always.

Second practical lesson—*Be true at any cost.* John was fearlessly true; he preached against sin even when it affected those in high standing. A young minister on going to his new charge was informed by the officials of the church that his salary would be one thousand dollars, and as every summer a wholesale liquor dealer visited the town with his family and contributed fifty dollars, it would be policy on his part not to touch the prohibition question. The young man replied: "Take fifty dollars off my salary, for I want a shot at that pew."

Third practical lesson.—We ought not to be angry with those who tell us of our sins. The best thing for Herod would have been to repent. We ought to be glad when we are told of our wrongs, that we may be saved from them. We ought to be glad if we learn in any way of a fault we have—glad for the opportunity to leave or conquer it. Those who tell us of our faults are our best friends.

Fourth practical lesson.—Young girls, well, yes, boys too, ought to be very modest and careful in all behavior. Salome, in this lesson, acted very improperly in dancing before a company of drunken men. Herodias was willing to have her own daughter sacrifice her modesty, in order to carry out her wicked plot against John. The lesson is emphatically for young girls. One careless act may destroy a girl's name forever. The devil delights in dancing church members. They are an easy prey in other directions.

Fifth practical lesson.—We ought not to break promises, but we should not make rash or foolish promises. Before we say a thing we should think carefully whether we ought to say it or not. But if we have rashly said we will do a thing which we find we cannot do without sin, the only right thing is to break the promise. Herod did wrong twice, first, in his rash pledge and, second in keeping it.

June 17.—The Feeding of Five Thousand John 6: 5-14.

This is the only miracle recorded in all four of the gospels. It will be well in studying the lesson to compare all four accounts, and make a combined detailed account. Needy people were always going where Christ was. There was something in him which made every troubled one desire to get near him. He had something to give which met men's wants. It is so always. The weary, the hungry-hearted, the sorrowing, the tempted, the defeated, those conscious of sin and lost, all turn to Christ with confidence for love, mercy, and help. We should make our churches and Sunday schools as much like Jesus as possible, full of sympathy, kindly feeling, help and love—so that all who come to them will find what they need.

Jesus is very thoughtful. The multitude were hungry, far away from their homes and in a desert place. Jesus cared for them and spread a table before them. We may be sure that Jesus knows when we are in need, that he has compassion, and that he will provide for his own. While we learn to trust Christ more and more, we should also learn to be like him in thoughtfulness. We should be doing for others what Jesus would do if he were in our place.

The boy, insignificant as he was, with Jesus fed five thousand hungry people that day. Christ can use our smallest possessions in doing good. The boy's provisions in his own hand could have satisfied the hunger of a few only, but with Christ's blessing there was sufficient for the great multitude. Let us bring our little to Jesus for his blessing and then we may do much good with it.

None need ever depart from Christ unsatisfied. He is ready to supply every want.

The gathering of the fragments teaches us that we should care for little things, allowing nothing to run to waste. Waste is sin. There is no waste in nature where God works. One day Carlyle was seen in crossing a road, to stoop and pick up something from which he brushed the mud, then to carry it to the pavement—and to lay it down gently on the curb. He said: "This is only a crust of bread; yet I was taught by my mother never to waste anything above all, bread, more precious than gold. I am sure that little sparrows or a hungry dog will get nourishment from that bit of bread."

June 24.—Review. The Kingdom of Heaven.

Twelve lessons from the life of the Great King—Jesus. These lessons are taken in chronological order from the four gospels. In them we find the Law of the Kingdom as given by Christ himself. Les. 1, 2. We note the power and authority of the King in his miracles. We find the principles of the Kingdom illustrated in a number of parables. We note the grace and love of the King in his dealing with the penitent and needy, and his warnings and invitations. We learn of the need of work and prayer in advancing the kingdom.

Let us pray—"Thy Kingdom Come."

Installation Address to Teachers.

In some Sunday Schools the persons called to the office of teacher are publicly commissioned in an appropriate service. The following address to the teachers given on an occasion of this kind is so full of encouraging and helpful suggestions that we feel justified in repeating it here:

Dear Friends:—I want to welcome you to our corps of teachers. One of the sweetest thoughts that ever comes to my own heart is that I was saved to serve; not simply to inherit eternal life, but to see that others received this same gift; not simply that I might go to heaven alone, but take some one with me.

I would have you take these scholars with you, and in the day of final account, may they shine as stars in your crown of rejoicing.

There are a few questions I would like to ask you. I ask them because I believe you can assent to every one, and to remind other teachers of their duties, as well.

God helping you, will you promise to be faithful in the study of your lesson as we find it in God's word?

Will you be faithful to the souls of these scholars?

Will you, as far as possible in you lies, be regular in your attendance upon the Sunday School, and upon all the meetings connected with it, including the meeting at the close of Sunday School and the weekly and monthly teachers' meetings? No teacher can afford to miss a teachers' meeting.

Will you be careful of your own example? Your words will go no further than your own lives will carry them. It is not so much what we say but what we are that determines the force of our message. Walk carefully before them.

Be prayerful. We have great need of prayer. You will be strong as you draw strength from God.

Be patient. God is patient with us. Some one has said: "Lift your hat reverently when you pass a teacher of little children." It is the position of highest rank and power and honor. I believe angels covet it. I believe millions of angels would fly as swiftly as in Daniel's vision, if they could only have a chance to pour into the ears of restless boys and girls the story of Jesus and his love.

What I say unto these teachers, I say unto you all—study to show yourselves approved unto God, workmen that need not to be ashamed.

As a school let us be faithful unto God and exhibit the characteristics of any army on the march, and not of one in camp, or hospital. Let us not sleep as do others, but let us watch and be sober. Blessed are those teachers whom when the Lord cometh shall be found watching.

A certain writer says: "The freest of all 'Free Schools' is the Bible school. It is open to the barefooted child, too poor to own a pair of shoes. It is open to the father and mother of the child, though they be clothed in rags and patches. It is open likewise to the child who comes dressed in white kid shoes and with all the frills and flounces, ribbons and feathers that the children of wealth are adorned with." This is true and it is a commendation of the institution that even the poorest are not turned back but welcomed. On the other hand we suggest that the advertising of wealth by means of frills and flounces, etc., should be discouraged as out of place in the Bible school or any other church service.

Prof. Forest E. Dager suggests that compositions be made a helpful part of the class work. Instead of a supplemental lesson from the teacher covering general Bible information, let the scholars work up the lesson among themselves. For the month of January select four scholars to bring in, one each Sunday, a composition of two or three hundred words upon the character of the evangelists—Matthew, Mark, Luke and John. The class will frequently listen with greater attention to something from the pen of a fellow-scholar. Try it.

The chief characteristics of Christ's teachers are implicit faith in his teaching, confidence in his power, the disposition to see the best in the people, but not to be deceived by them, and courtesy toward all men.

Playroom and Nursery.

Pendulum Song.

"To and fro, see me go.
I'm the pendulum, you know.
Hear me sigh, minutes fly,
It is 'by and by'.
Little folks, look up and see
How the hours slide by me.
But I know how they go,
They can't fool me so.
Let them run, one by one.
Now a day is past and done.
Can you say, through the day,
You did more than play?"

The Best Looking-Glass.

Most children like to see their faces in the looking-glass. There it is where some children first find out they are good-looking, and too often they never forget it. Now I want to tell you of another looking-glass. You can not look into it with your blue or brown eyes, but your spirit, the part of you that thinks and feels and loves, can see itself there. This looking-glass is God's Word. When you see yourself in it, you do not see a beautiful image in it, but one ugly and deformed by sin. You can see Christ in it "altogether lovely," and when you once see him, you will want to look at him all the time. You can see yourself and Christ side by side sometimes, and then your ugliness will fade away, your image will become more perfect, and you will look somewhat like Christ. Don't you wish you looked like him? But some people never see this last picture. Many people never see the first picture. Very many never see Christ. Dear children, you want to see all three. Keep on looking and you will.

The Way One Boy Grew.

"He's got a name to grow up to," said the visitor at George's home. "He's bound to make a good man if he is like his name-sake."

Now George Washington Taylor is quite a hard name for a boy to bear—the whole of it at one time—to say nothing about growing up to it. George would a great deal rather that the other boys forgot the longest part of his name. He felt much more comfortable when they fell back on his nickname, which was "Gord." Even 'G. W." made his face color, and "George Washington Taylor" in a teasing tone, made him almost wish sometimes that this county could have managed to get along without a father, for George was young enough yet to be teased.

"Never mind trying to grow up to that name, then," his elder brother Dick advised him. "You have another name. It's the name of your elder Brother, Jesus Christ—Christian, you know. That's a great deal better name to grow up to than Washington, even. If you grow up to that, why you will be all right on the other name. And the best part of it is that the One that gives you the name is not dead, as Washington is, but will help you every day to become like Himself—a pure, strong, noble man."

"Are you trying to grow up to that name?" queried George, and is that the reason everybody says you are such a fine, manly young fellow?"

Dick blushed about the color of the red spots in his necktie, but George went on. "'Cause I want to be like you, anyway. So I'm going to grow up after my two elder brothers."—*in C. E. World. J. F. C.*

How many of our boy and girl readers could tell us of a certain boy in the New Testament who knew the Scriptures when he was a little child? His mother and and his grandmother both taught him. What is his name?

Do you know how many hairs you have on your head? I don't believe any body has ever counted his. Nobody would try it. But God knows how many each of us has. Isn't this wonderful to think about? Yes, and if He has counted your hairs, He certainly knows too, how many breaths you will take from now until you die. He knows how many times you say a cross or bad or unkind word. Some day He will let you know all about them. Now take care. Always act and speak as though God were by your side.

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QUAKERTOWN, PA., JUNE, 1900.

June is the Commencement month. Thousands of brawny boys and "sweet girl graduates" will say farewell to the halls of learning of their beloved Alma Mater this month. Many of them will deliver bright and thoughtful orations and read well-worded essays, and each of them will have solved for himself many problems that perplex mankind. And disappointment is certain to come to the most of them. They will have to enter into the stern school of life, where the lessons are hard and the teacher, experience, is an expert. May they all take Christ with them, as they go out to struggle with the world! May their watchword be: "For me to live is Christ."

What is the Board of Home Missions of the General Conference doing? If any word as to the action of this board has been given out since the meeting of conference last fall, it has escaped our notice. Half a year has passed since Bro. J. B. Baer laid the matter of his work into the hands of the Board for disposal as to the future. What has been done with the brother's resignation? Is the work in which the brother almost single-handed rendered such able and acceptable service these many years to be simply dropped? Does the board have any plans for work along any line? The contributions to this treasury have apparently ceased to flow. If the interest in this branch of the work is not to die out, we need to hear something, once in a while at least, from the board having it in charge.

Thoughts about Bible Reading.

When I open it to read it, I will remember:
God is now going to speak to me.
He wants me to understand what he says.
The Spirit in me will make it plain to me.
I want to believe everything he tells me.
I want to have everything he promises me.
I want to take everything he gives me.
I want to do everything he commands me.
Everything he says he means.
I will speak to God—pray, while he speaks to me.

Young People's Convention.

The Fifth annual convention of the Young People's Societies of the Mennonite churches of the Eastern District Conference, will meet in Zion Mennonite church, Souderton, Pa., Rev. A. M. Fretz, pastor, on Whit-mouday, June 4th, 1900. There will be an afternoon and an evening session. The following programme has been arranged by the committee:

AFTERNOON SESSION.

2.00 p. m. Song Service.
Devotional Exercises, Rev. A. B. Shelly
Address of Welcome, Rev. A. M. Fretz
Response, The President
Singing.
Topic: Mutual Relations of the Church and Young People's Society Amelia F. Landis
Opening of Discussion, I. B. Bauer.
Singing.
Topic: A Look into the Future of Young People's Organizations. Reno Rosenberger
Opening of Discussion, Rev. H. G. Allebach.
Open Parliament: Why Am I, or Why Am I Not, a Member of a Young People's Society.
Rev. N. B. Grubb
Question Box.
Business.

EVENING SESSION.

7.15 p. m. Song Service.
Devotional Exercises, Rev. W. S. Gottshall
Singing.
Topic: The Quiet Hour. J. B. Bechtel
Opening of Discussion, Rev. S. M. Musselman.
Music, Members of Local Society
Address, "Is the Old Book from God?"
Rev. H. A. Bomberger, Superintendent Normal Department Pennsylvania State Sabbath School Association.
Singing.
Question Box.
Business.
Consecration Service, Rev. A. S. Shelly

On the Saloon Question.

Our Correspondent from Beatrice, Neb., Bro. J. H. vonSteen, writes thus: Our city of Beatrice, the third city in the State of Nebraska, has been enjoying the enviable reputation of being without any open saloons for—alas but ten days! The six saloonkeepers had filed insufficient bonds, as they had been in the habit of doing for years past. This season however they ran into a snag. The City Council is composed of five saloon defenders, five highlicensemen, in favor of enforcing the laws however, and two prohibitionists, the latter holding the balance of power in voting. The second five had made up their minds to have the Paddock Hotel saloon, which was being run in a back room, under the opera house stage, known to be the worst men-trap laid out, move to the street front, thus to stop the secret character of the hidden bar which was luring young men downwards on the path of destruction through drinking and gambling. This action provoked the wrath of the first five, who were in the habit of enjoying their social glass or two unobserved and undisturbed in the above named saloon. These declared at once, "If you thus close the Paddock saloon, we will shut them all up!" The saloon keepers tried hard to break this dead lock day and night, not shrinking to stoop to the very lowest and dirtiest means to accomplish their ends toward getting a majority of votes. In the meantime they secured bonds satisfactory in the judgment of the city attorney.

After passing several restrictive city ordinances by the council, three saloon keepers have managed to get their licenses, paying $1000 each into the city treasury. This at first sight, seems considerable, but it had better be left in the pockets of the hardworking laborers who help to pay it and whose wives should be enabled to better clothe and feed the children and lay up a little savings for the "rainy day."

During this short interval the friends of the saloon, the men of the world here, tried hard to work up a sentiment in their favor amongst business men, on the plea of injury to business interests. Now the question naturally arises,—What position should the Christian occupy in this struggle for supremacy of the forces of darkness and unrighteousness against the influence of the Churches, being diametrically opposed the one to the other. The saloon being the birthplace of vice and all unrighteousness, where the children of this world concoct unholy plans and stimulate them with intoxicating liquors before they are accomplished, should never be frequented by any of Christ's followers. To sign saloon petitions, as is being done by our church members here, should be most emphatically condemned by our Conference. Can't it be done?

Let us read what the Episcopal address of the Methodists now in session contains on this subject: "Our Church has warred and continues to war, upon the whole system from its beginning to its horrible consummation. In express language it condemns all alcoholic beverages as being neither useful nor safe. It declares that the business of manufacturing and of vending such liquors is against the principles of morality, political economy and the public welfare. It makes actionable in the church courts the signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsman for persons engaged in such traffic; it regards voluntary total abstinence from all intoxicants as the true ground of personal temperance and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government. The Church will not abandon this position; on the contrary, aroused and indignant at the aggressions of the liquor power at the inexcusable miscarriage of the anti-Canteen law, and at the new perils in which the nation is involving its new possessions, it will summon and pledge all our ministers and people to a more determined struggle against this enormous evil and urge each to contribute thereto according to his judgment his testimony, his example, and his ballot."

In an address before the Ecumenical Conference (missionary congress) in New York lately adjourned, the venerable missionary, Rev. Dr. John G. Paton, said: "My great object in coming to America at this time was to plead for the prohibition of the rum traffic to the New Hebrides. When God enabled me to go to the South Sea Islands 42 years ago, the natives were killing one another and eating one another's flesh, and yet 18,000 out of over 40,000 have been converted to Christianity and every convert becomes a missionary. The great difficulty in spreading the work is the introduction of rum, sent into the islands by an American trader. Great Britain has prohibited all her traders in the islands from trading in rum and ammunition, and I am here in this country to ask the government to place American traders under the same prohibition."

For the sake of the poor ignorant heathen brethren there and elsewhere, for the sake of the countless orphans and widows, made unhappy through strong drink, for the sake of righteousness and morality, for the sake of the advancement of Christianity and true civilization, for the sake of our great Lord and Master who commanded his followers to take up the cross and deny themselves and follow him, let us have nothing whatever in common with the liquor traffic, the enemy of the Church and its founder Jesus Christ, whose name we bear.

Visited by a Missionary Veteran.

Our correspondent at Berne, Ind., writes: A rare opportunity presented itself to the people of Berne and vicinity on the 8th and 9th of May. Dr. A. Merensky was in our midst on said days and gave us three addresses, full of spiritual fire, zeal and interest. He is mission inspector of the first missionary society of Berlin, and came over here from Germany as a representative of the German missions to the great "mission conference of the world," held at New York. After the conference he started on a tour further into the country, giving addresses in the interest of missions. He came to Berne in answer to an invitation by our minister. The meetings here were largely attended. From far and near people came to hear this tried and experienced worker in the vineyard of the Master speak of his twenty years experience as a missionary among the Bassutos in South Africa and also as the founder of the Nyassa mission in East Africa. Based on the Scripture, he spoke mainly of his work in Africa and the power and blessing of the Word of God, through which thousands found the true and living God. Truly wonderful and marvelous are the ways in which God leads and takes care of his work and his servants! Such addresses as those of Dr. A. Merensky and Dr. J. G. Paton, who was here in January and spoke to us, can not fail to encourage us in the work and to make us more zealous mission people. Dr. Merensky, grown gray in the work is now using his great talents as leader of the most important German mission societies and is still working as a mission teacher and writer. He is one of the ablest and most popular speakers on mission work in the old country. We wish the old and faithful worker God's blessing on his journeys and in his work at home.

On the second of May our minister, S. F. Sprunger, who also attended the great conference at N. Y., returned home, greatly imbued with the spirit of mission and very much enthused by what he had seen and heard while there. Having repeatedly spoken to us of the blessings he enjoyed there he has enabled us to be partakers of the great treasure he gathered while there. On May 13, he did as the mission workers in the time of the Apostle Paul did when they returned from their first mission conference, giving a glowing report of the conference, and we still hope to hear more. Thus we enjoy the blessing with him.

As stated in the last number of the "Mennonite," Rev. A. A. Sommer, of Dalton, O., was with us and spoke at our monthly temperance meeting and to the Sunday School and Young People's meeting. Rev. J. W. Kliever also came from Woodburn, Ind., where he will preach during his summer vacation, to hear Dr. Merensky, and thus preached for us on May 6th. In the afternoon he spoke to the Sunday School and in the evening at the Young People's meeting. God grant it, that we may acknowledge and appreciate the golden opportunities and make use of them in the proper way, which he so abundantly bestows upon us.

For the other notes from our correspondents see last page.

Conference Proceedings.

Proceedings of the 102 Session of the Eastern District Conference, held in Bethany Mennonite Church Quakertown Bucks County Pa., May 6–8, 1900.

Sunday morning Communion services were held by the congregation with the members of Conference that were present. W. S. Gottshall preached the sermon and A. B. Shelly administered the elements. The afternoon was devoted to the Sunday School and Young People's Society. The conference Services were held in the evening, A. M. Fretz preached in English from John 4 10, and A. S. Shelly from 2 Tim. 2:5 in German.

MONDAY 9.45. A. M.

The retiring President, A. M. Fretz, conducted the opening devotional exercises, prayer was offered by J. S. Moyer.

The following is the representation; Names of congregations, votes, and delegates: Bartolets, 1 vote, minister, W. S. Gottshall. Bowmansville, 1 vote, minister, Solom Ott, deacon, Gerson Bowman. Boyertown, 2 votes, minister, H. G. Allebach, deacon, Ambrose Stauffer. Deep Run, 5 votes, minister A. M. Fretz, deacon, Samuel W. Gross. East Swamp, 4 votes, minister, A. B. Shelly. Flatland, 2 votes, minister, A. B. Shelly, deacons, Aaron Landis and Daniel M Landis. Germantown, 1 vote, minister, S. M. Musselman. Hereford, 8 votes, minister A. S. Shelly, deacon, James B. Funk, delegate, J. L. Bauer. First Church Philadelphia, 14 votes, minister, N. B. Grubb. Second Church Philadelphia, 2 votes, minister, Silas M. Grubb. Pottstown, 1 vote minister H. G. Allebach. Quakertown, 2 votes, minister, A. B. Shelly, deacons, U. S. Stauffer and D. W. Landis. Schwenksville, 7 votes, ministers, W. S. Gottshall and S. H. Longaker, deacon, M. C. Gottshall. Saucon, 1 vote, ministers, A. B. Shelly and J. S. Moyer. Springfield, 3 votes, minister, J. S. Moyer, deacon, John O. Shimmel. Souderton, 4 votes, minister, A. M. Fretz, deacon, William G. Moyer. Upper Milford, 4 votes, minister, A. S. Shelly, deacon, Milton Schantz, delegate, William M. Gehman. West Swamp, 7 votes, minister, A. B. Shelly, deacons, Peter Sell and Chr. Musselman.

The minutes of the last session were read and approved.

Bro. J. F. Kroecker was granted a vote in Conference and invited to take part in the discussions.

Minister L. O. Shimmel and deacon G. L. Bowman were each granted a vote in Conference.

Minister Johnson of the M. E. church of the town was invited to take part in the deliberations of the Conference.

Resolved to have a free ballot for President and Secretary. The President appointed S. M. Musselman and M. C. Gottshall as tellers.

The election resulted in electing N. B. Grubb President and W. S. Gottshall Secretary.

The Conference Treasurer submitted the following report:—

Received from former treas., A. S. Moyer	$ 221 36
Schwenksville Congregation	15 00
Bertolets "	8 58
Deep Run "	5 22
Souderton "	4 49
Flatland "	6 31
East Swamp "	7 53
West Swamp "	12 25
Upper Milford "	29 93
Hereford "	53 74
1st Mennonite Phila. "	40 58
Interest on a Note	4 00
Total	$408 99

ORDERS PAID.

H. G. Allebach services at Pottstown	$132 00
A. S. Shelly, printing	1 30
S. M. Musselman, services at Germantown	75 00
John H. Bechtel, interest on Pottstown Church	56 00
Balance in the Treasury	144 69
	$408 99

J. L. Bauer, Treasurer.

The report was approved. J. L. Bauer was re-elected as Conference Treasurer.

Resolved that the president appoint a committee of three to receive applications of new congregations for admission into the Conference. Those appointed were A. S. Shelly, U. S. Stauffer, and S. H. Longaker.

Parochial reports from several of the congregations and charges were read until time for the noon recess, when Solomon Ott closed with prayer.

MONDAY 1.45 P. M.

After singing the committee on the reception of new congregations proposed the Second Mennonite Church of Philadelphia, and it was accepted by Conference.

The Parochial reports were finished.

The Publication Committee submitted their report and it was accepted.

H. G. Allebach was re-elected a member on the committee for three years.

N. B. Grubb, a member of the General Conference Publication Board in the name of that Board asked under what conditions the MENNONITE could be transferred to the General Conference Publication Board.

The question was referred to the Publication Committee of this Conference to prepare a reply and submit it to the Conference on Tuesday.

The secretary, treasurer and financial secretary of the Board of Managers of the Home submitted their reports and they were all accepted and will appear in the annual report.

The following were elected as members of the Board of Managers for a term of three years: Wm. M. Gehman, A. M. Fretz, and John C. Egly.

Report of the Home Mission and Church Extension Committee:—

Pottstown.—The congregation has been ministered to regularly by H. G. Allebach. The circumstances remain the same as per last report. During the past year the membership has been increased by four.

Germantown.—At our last report Silas M. Grubb was still stationed at this place. Last Spring he was called to the Second Mennonite Church of Philadelphia, and the Germantown charge became vacant. On recommendation of the committee S. M. Musselman received a call from the Germantown congregation which he accepted. He was ordained as minister on August 3, 1899.

Allentown.—It was resolved by the committee to leave this Mission in the hands of the local brethren already ministering there until the committee sees its way clear to begin more aggressive work there.

The following recommendations are submitted: 1. That the work of Conference through the committee at Pottstown and Germantown be continued as before. 2. In view of the evident good resulting from series of continued meetings in our congregations, we would press upon them the importance of holding such meetings at least one week yearly.

W. S. Gottshall, Pres.,
H. G. Allebach, Sec.,
A. S. Shelly, Treas., } Committee.

Conference accepted the report and the recommendations.

A. B. Shelly was elected as a member of the Home Mission Committee.

The Educational Committee had no report. The following were elected on this committee: S. M. Rosenberger and Silas M. Grubb.

Resolved, that this Conference shall hereafter not authorize the ordination of any one to the ministry unless they pass an examination in the Reading Course laid down by the Educational Committee.

Harvey S. Gottshall, of the Schwenksville congregation, was by that body recommended to Conference as an Evangelist, and Conference voted to grant him a license to preach.

A letter to the Secretary of Conference from Rev. H. S. Jenanyan, principal of the Asia Minor Apostolic Institute, was read. He proposed that our Conference take up some of his work as our mission work.

Resolved, that a committee of three be appointed to prepare a report on this question. A. B. Shelly, S. H. Longaker and J. F. Kroeker were appointed.

L. O. Shimmel being obliged to leave before close of conference spoke some very encouraging words of farewell.

S. M. Musselman offered the closing prayer for the afternoon session.

In the evening two very interesting papers were read. One by J. F. Kroeker on the subject, "Where the Mennonites come from." And one a historical sketch on Foreign Missions by A. B. Shelly.

TUESDAY 9 A. M.

After the usual opening the committee on the proposition made by Rev. H. S. Jenanyan read their report which was accepted and the secretary was directed to communicate it to him.

The Publication Committee presented their report on the proposition of the General Conference Publication Committee with reference to the transfer of the MENNONITE. The following is the report as it was adopted by Conference:

In view of the already too much scattered and divided efforts in the line of English church literature within our Conference, we think it would be very unwise to further divide, but think rather that the efforts should be united. Whenever therefore the Publication Board of our General Conference is ready to carry out the wish of Conference expressed at its last session and undertake the publication of an English paper, we consider it well and for the best interests of the cause that such paper should have the undivide support of all our English reading members and congregations. We would therefore in such a case feel it our duty to assist the undertaking of the General Conference Board by uniting our efforts with theirs and yield the present local work in favor of the general one. Our Conference authorizes its Publication Committee together with the officers of Conference to enter into negotiations with the General Conference Board and arrange such a plan of transfer as they may deem fair and proper and to the best interests of the cause locally and in general, and the committee shall report the results of their work to the next session of Conference or a special session as the case may demand. Until such a plan shall be in shape to be carried into effect, the issue of the MENNONITE under the present status shall be continued.

The Committee { A. S. Shelly, H. G. Allebach, W. S. Gottshall.

Resolved, that the article read by J. S. Moyer at the last session of Conference on the subject, "The mutual relation of Redemption, Justification, Regeneration and Sanctification to each other," shall be printed in the MENNONITE and the composition be used to print it in pamphlet form.

The congregations reported that there was no opposition to the revised Church Regulations.

The congregation at Quakertown appealed to Conference for aid in the enlargement of their church building.

Resolved, that Conference recommends to the congregations the needs of the Quakertown congregation and invites said congregation to make collections in our congregations for this purpose.

Resolved, that the Conference recommends that the different Y. P. S. in the Conference aid the Second Mennonite Church in Philadelphia in the purchase of hymn books.

It was decided to hold the next session of Conference in the West Swamp church.

Silas M. Grubb was elected on the business committee for three years, the other members are H. G. Allebach for two years and J. B. Funk for one year.

Resolved, that the Constitution and By-Laws be printed, 500 in English and 250 in German, and distributed in the congregations.

It was decided that henceforth the Conference shall begin the first Sunday in May, and that all the Delegates are expected to attend the Sunday services.

A vote of thanks was extended to the Quakertown congregation for their kind entertainment.

Conference expressed their sympathy with the family of our lately deceased Brother Lewis Schleifer, a faithful member of conference, by a rising vote.

A. M. Fretz offered the closing prayer. Conference adjourned.

N. B. Grub, *Pres.*, W. S. Gottfhall, *Sec.*

* A child of God should be a living doxology for gratitude and adoration.—*Spurgeon.*

For the Young People.

C. E. Prayer Meeting Topics.

June 3.—How to be a good Neighbor. Luke 10: 25-37.

The lawyer tested or tied Christ, perhaps not in a hostile spirit, yet with no anxiety for light on that of all the most important question. Christ said unto him, what is written in the law; thus putting the lawyer to the test. He answered precisely as Christ had answered another lawyer or Scribe. Mark 12: 28-33. The lawyer willing or wishing to get himself out of the difficulty, turned upon Jesus for the definition of neighbor. Christ answers him with that matchless parable of the good Samaritan. What new fountain of charity has not this parable opened up in the human spirit. What noble Christian institutions have not such words founded, all undreamed of till that Divine One came to bless this heartless world of ours with His incomparable love.

O let us not when opportunity offers pass by on the other side, like the priest and Levite, but rather like the good Samaritan, show mercy even if it does cost some sacrifice in time, talent or means.

June 10.—Lives that Lift. Luke 13: 20, 21.

This parable teaches us that as the leaven gradually permeates every particle of the meal, and lifts or raises the whole lump; so the operation of the gospel on the mass of mankind until the whole is leavened—these are representations of what the gospel is designed to do. It will accomplish that for which it was sent.

We sometimes seem to think that our efforts in the Lord's cause are not accomplishing anything. Even in Christian lands like ours, there is yet so much evil that we can hardly see His cause growing. This parable and others like it should cheer us up with the assurance of ultimate triumph.

When the servants of the Lord are exposed to crushing persecution, so that their labors seem to be vain, we are cheered with the assurance of final victory. When pious and devoted men and women of God seem to gain very little ground in the heathen world, and when old forms of corrupted Christianity seem never to yield, let us be lifted up, and cheered on in the work of the Lord, for we have the promise that the kingdoms of this world shall become the kingdom of our Lord and His Christ.

June 17.—Abiding in Christ. John 15: 1-10.

Two classes of Christians are here set forth—both of them in Christ as truly as the branch is in the vine; but while the one class bear fruit the other bear none. A graft may be mechanically attached to a vine or tree, and yet take no vital hold of it, and have no vital connection with it. Such merely mechanical attachment to the true vine is that of all who believe in the truths of Christianity, and are in visible membership with the church of Christ, but have no living faith in Christ nor desire for His salvation; open not their souls the Spiritual life, of which He is the source, take no vital hold of Him, and have no living union to Him. All such are incapable of fruit-bearing. The fruit-bearing Christians have a vital union to Christ; they are one Spiritual life with Him; only in Him it is foutal life; in them a derived life. Of them Christ can say: "Because I live ye shall live also." Of Him do they say: "Of His fulness have all we received, and grace for grace."

Every fruitless branch He taketh away, but every branch that beareth fruit He purgeth that it may bring forth more fruit. He taketh away whatever hinders us from bearing more fruit.

June 24.—Our Eternal Destiny. Matt. 13: 47-50.

The fishing net full of fishes, good and bad, shows us the far-reaching efficacy of the gospel.—The gospel net gathers of every kind, every variety of character. The gospel draws within its pale and into the communion of the visible Church multitudes who are Christians only in name, and the injury thus done to the Church on earth we learn from the parable of wheat and tares, is to be traced to the wicked one.

This parable and the parable of wheat and tares teach us that it is vanity to expect a perfectly pure Church in the present state of things or before Christ comes. Prominence is given here to the eternal destiny of men—our eternal destiny when at the great judgment day the good shall be separated from the bad. In our short-sightedness—with our finite minds we can not separate them; but then Christ the Lord will separate them; the good, the true, the fruit-bearing Christian to his right; the nominal, the none fruit-bearing to his left. Those to his right, to eternal glory; those to his left to eternal separation from God, where there is wailing and gnashing of teeth.

Borrowed Religion.

It was want of oil that prevented the five foolish virgins of Christ's parable from being able to enter the marriage feast. At the last minute they sought to borrow, but could not. The religiously unready cannot be supplied by others. No one can borrow religion. How closely the unprepared resembled the prepared for a time. They were alike invited, alike had lamps, alike came as far as the door. The difference between those who are Christians and those who are not is not always easily distinguished. Outward appearances and actions do not always decide. The question lies within the heart. The gates of heaven may prove a sad test to many.

It is a noticeable fact, too, that the bridegroom came at the most difficult time for them to make up for their lack of preparation. It was at midnight. At that hour there was poor opportunity for buying oil. The hour when the crisis comes is a poor time to prepare for death. It is, indeed, the most unfavorable time. There are the medical attendants, the hurried business to be attended to, the weakness, the weeping, the farewell, with little opportunity to attend to eternal things. No hour is so utterly unfavorable in all a man's life as the closing hour.

But the parable was a message to the living, and conveys an especial and definite warning against the folly of trying to borrow religion. The foolish virgins, unprepared, tried to borrow: "Give us of your oil." Trying to borrow religion is a common resort of many. There are not a few people who try to borrow religion from their friends. A young man says he is safe because his mother is a Christian, a husband because his wife is, and others make a like mistake. Men are sometimes able to hold property or conduct business "in the wife's name," but they cannot have religion in that way.

Some people borrow religion from a past experience. They had some religious concern or emotion years back, and found on that their hope. But no "old experience" can take the place of a present, vital relation to Christ. A man cannot live to-day on the heart-beats of last month. Some borrow religion from ritualism. They think they are safe because they have been baptized, or go to church or through some religious forms, but they may, in fact, have no more real life than had Barnum's moving wax-work figures. There is such a thing as wax-work Christians, "having the form of godliness, but denying the power thereof." Some borrow religion from false views of God's mercy. God is wonderfully merciful, but He is holy and just, too. Mercy is boundless and free at the foot of the cross, but men who borrow religion do not seek it at the cross of Christ.

Let us be warned against the mistake of trying to borrow religion. Let us know that it must be a present, vital possession of our own, sought and obtained from God.—*G. B. F. Hallock.*

Missionary.

From our Missionfield.

The reports of our missionaries to the Mission Board are becoming gradually more and more interesting and encouraging. The Indians are becoming more susceptible to the Gospel truths from time to time, and the preaching of these truths is evidently not without visible effect upon their lives. Great changes in their mode of living are perceptible when compared with what it was only a few years ago. The Indians are becoming dissatisfied with their old religion and are beginning to seek after something better. And although thus far only a comparatively small number have entirely severed all connections with their former heathen customs and mode of living and have formally accepted the Christian religion, and the Christian way of living, yet the Gospel is working among them like a leaven and will in its time leaven the whole lump. The time seems to be not distant when many of them will publicly denounce their present religion and make an open profession for Christ. No doubt many would have done this before or would be willing to do so now if it were not for the fact that a change of life were required of them. But as it is, many of them are not yet far enough advanced in their Christian knowledge and convictions so as to be willing to break with their sinful way of living and take upon themselves the scorn of others who are still clinging with some degree of tenacity to their heathen religion with its singular customs and practices. If our missionaries would do like some other missionaries are in the habit of doing and would baptize all who apply for baptism without requiring of them a change of heart and a different mode of life, no doubt great numbers of converts (?) to Christianity might have been gathered in before this time. But in that case the gain would be only in numbers, and instead of being a benefit or a blessing to the Indians it would prove a curse to them, insomuch as it would lead them to a self-deception which would make their latter state worse than the former was. There is always more real gain by gathering in a few sincere souls whose heart and life have been changed than by receiving great numbers who have not experienced this change of heart and life.

Missionary Horsch writes: "With hearts filled with gratitude toward God we can say, that our labors have not been in vain. Many of our Indians give encouraging evidence of a spiritual growth. One member was added to our flock during the past quarter. We have much reason to be grateful for the testimony of some who are willing to break loose from their heathen customs and become the followers of Christ."

Missionary Kliewer writes: "Our work has not undergone many great changes during the past quarter. Our meetings, as a rule, were well attended. Some who formerly did not attend them have of late commenced to come. In our Sunday School we are diligently assisted by the employes of the Government school. Sunday School hymns are rehearsed by them with the children during the week and most of the children commit to memory the Golden Texts of the Sunday School lessons. For some time I should have liked to organize a class for more thorough religious instruction, but I was prevented to do so on account of the limited and imperfect knowledge the children have of the English language. I expect, however, to be able to start a class during the present quarter."

Missionary Petter, our veteran missionary among the Cheyenne Indians, writes: "In our last report we stated that *some* of the Indians do no longer adhere to their old religion. To-day we can write 'many' instead of 'some'. The new way in Christ is no longer an unknown way to the Indians. Many of them are no longer despising it by saying, that the Christian religion is only for the white people. They realize in a measure the value of the new way but they are not yet willing to enter upon it, and this simply because it is a *holy* way, demanding of them to leave their sinful ways. In other words, they no longer hold to their old religion, but they hold to sin; or rather sin keeps a hold of them. But who knows, whether not many an Indian desires not only to break with his old religion but with sin also!

"Two more Indians, a man and his wife, asked to be baptized and be received into the church. They were tired both of their old religion and of sin and desired to enter into a covenant with Christ. They were accordingly baptized in January, in their own house 37 miles west from our station. The following Sunday they came here and partook of the emblems of the body and blood of Christ with the other Cheyenne Christians in our chapel. The day was a cold and stormy one, yet in spite of that, many of the heathen came to attend the services. It was a day of special blessing for our Indian Christians. The following morning a young chief, who with his 18 year old son, has for some time assumed a friendly attitude toward the Gospel, came and told me that both he and his son had decided to become Christians, and desired to be baptized after they had received the necessary instruction. Our Indians in general are more susceptible to the truth than they ever were before. Our Sunday services are in general well attended and some of the Indians have commenced to bring free-will offerings for them. We have made arrangements to erect a tent on the mission land for old and destitute Indians. The first one

that will be thus provided for is Good Bear, an old friend of Dr. Haury and brother Christian Krehbiel. He has at all times shown a friendly disposition towards our mission and it is but meet that the mission should take compassion on him and provide for him in his old and helpless days after he has become almost blind."

Missionary M. M. Horsch, who on account of the sickness of his wife was obliged to leave his station at *Haoenaom*, by request of the Mission Board, has now taken charge of our old station at Darlington, with the object of doing mission work among the surrounding Indians there. The Board has called brother G. A. Linscheid, a former worker in our mission school at Cantonment, to take charge of the work at *Haoenaom*.

Rev. H. R. Voth, formerly missionary at Oraibi, Arizona, who for a longer period was absent from his station, is now on his way back to Oraibi. He expected to be there by May 15th, but being detained on his way on account of sickness among his children he may not arrive at Oraibi until a later date.

Brother D. J. Auernheimer, for a number of years the Industrial teacher at our school at Cantonment, has resigned his position and will leave his place by July 1st, thus obliging the Mission Board to procure another teacher for this position.

Lessons from Missionary Experience.

The leading article in the April number of the Missionary Review of the World, deals with Missionary Quickenings of the Century. In concluding it, Dr. Pierson says: "Thus, as we take the whole experience of the century together, we find the following emphatic lessons taught us: 1. God has set special honor upon His own Gospel. Where it has been most simply and purely preached the largest fruits have ultimately followed. 2 The translation, publication, and public and private reading of the Scriptures have been particularly owned by the Spirit. 3. Schools, distinctly Christian, and consecrated to the purposes of education of a thoroughly Christian type, have been schools of the Spirit of God. 4. The organization of native churches on a self-supporting basis with native pastors, and sending out their own members as lay evangelists, has been sealed with blessing. 5. The crisis has always been turned by prayer. At the most disheartening periods, when all seemed hopeless, patient waiting on God in faith has brought sudden and abundant floods of blessing. 6. The more complete self-surrender of missionaries themselves, and their new equipment by the Holy Spirit has often been the opening of a new era to the native Church and the whole work. These are lessons worth learning, and they may be our guides as we enter upon a new century of missions. The secrets of success are no different now from what they were in apostolic days.

What Missionary Paton Wants.

Rev. J. G. Paton the great missionary to the New Hebrides Islands, is at present on a visit to America. Speaking of the object of his visit, he says: "My purpose in coming home is threefold. In the first place, it is to interest more people in the New Hebrides and the work of Christ which is being carried on there. In the second place, it is to petition your President and your Congress to prevent American merchants from selling brandy and rum and other intoxicants, as well as firearms to the natives. They have no need of firearms, as there is no game to kill on the island; the only purpose they can put such instruments to is that of killing each other. The work of Christianity is retarded by the wholesale introduction of whisky and rum, and as England has forbidden her merchants to carry intoxicants to the islands years ago, the good example should be followed by America. In the third place it is to petition the powers to prevent slave trading in the islands."

Modern Missionary Work.

Extract from a paper on Missions by A. B. Shelly.

With the advent of the eighteenth century more extensive missionary efforts were set on foot by Protestant Christians. It was during the early part of this century that the Moravian Church sent out her first messengers of the Gospel to the benighted heathen across the seas. On August 21, 1732, Dober and David Nitchman, each with only eighteen marks, ($4.50) as travelling expenses, sailed for St. Thomas, one of the West India Islands. In January 1733, Matthew Stach sailed for Greenland. The first Greenlander who through their preaching was brought to Christ, was baptized March 30, 1739. Other missionaries were dispatched by the Moravians in rapid succession, to St. Croix in 1734, to Surinam in 1735, Guinea and Cape Colony in 1737, the North American Indians in 1740, Jamaica 1754, Antigua 1756, Barbadoes 1765, Labrador 1770, St. Kitts 1777, Mosquito Coast 1848, Australia 1849, the Himalayan region 1853, and Demarara 1878. Since then a very flourishing and successful mission has been started by them in Alaska. Up to 1750, twenty years after they had sent out their first missionaries, the United Brethren of Hernhut had established more missions than the combined Protestant church had done in 200 years. Thus Hernhut at an early date became the salt of the earth, and to-day the Moravian Church is *the* missionary church *par excellence*.

Their missionaries started out with the motto, "Venture in Faith." They were in general uneducated men but their humility and fidelity gradually overcame all the prejudices against the "illiterate laymen." They were enjoined to practice rigid economy, and to labor with their hands for their support. They were to use only spiritual means, and to aim at the conversion of individuals. To-day the Moravian Church has on its mission fields in different parts of the world one missionary for every 58 members at home. So signally has the Lord blessed their efforts that the number of church members upon their mission stations manifold exceeds the number of members in the home churches.

For the nineteenth century, just drawing to its close, it was by the providence of God reserved to become emphatically the century of organized mission work. Through the great religious revivals started by the labors of the Wesleys and Whitefield in the beginning of the century, a new impulse was given to modern missions. At the same time God opened the doors of the nations of the world and the time had come which God had chosen for a new missionary era. Through new discoveries and new conquests one door after another was opened unto the Gospel of Christ, so that to-day the doors of the whole world stand ajar and bid us to enter with the blessed Gospel of salvation. In addition to this a missionary spirit has been awakened among Christian believers in general so that to-day scarcely a church can be found which does not feel called to assist in the spreading of the gospel among the nations of heathendom. While even as late as the close of the last century the project of sending missionaries to the heathen was declared by some to be the most extravagant, mad, useless, and dangerous project that had ever been conceived, it is now recognized by all live churches and live church members as the greatest and foremost duty and calling of the Christian Church. Recognizing this fact, and the other fact that no Christian church can afford to neglect this important branch of church work, all denominations with but few exceptions are to a greater or less extent engaged in foreign or heathen missions. While at the beginning of the present century only a few mission societies existed, employing but a small number of missionaries, there are at present 537 different societies engaged in the work with 15,460 male and female missionaries and 37,388 native helpers in the field. Millions of heathen have been converted and have been gathered in as the first fruits of the vast and abundant harvest yet to be gathered. Considering the fact that fully two thirds of the human race have as yet not so much as heard the name of Jesus as the Savior of mankind, we may well ask the question, What are these 52,848 missionaries and helpers to so many? They are as a mere handful among the 1,000,000,000 human souls who have not yet heard the Gospel preached to them, and of whom thousands are dying every hour. Truly the words of our Master still find their application when he says: "The harvest is great and laborers are few; pray ye therefore the Lord of the harvest that he send laborers into his harvest.

The Great Need of India.

Mr. Norman H. Russell, of Mhow, India, writes as follows:

"The great need of India is Christ. There have been iconoclastic influences at work in India for over a century; idolatry has received blows from which it will never recover. I can say of my own field for instance, that throughout the one hundred miles of villages there are hundreds of people who have given up all faith in their gods. I might safely go farther, and say thousands take no interest in idol worship; and this has been largely the fruit of steady preaching for many years. Every time I enter a village I am impressed with the great change of people's attitude towards religion, from the conservative bigotry of even my own early recollections in India, to a readiness to admit the possibility and even the necessity of change. Only a few days ago I had a long talk with one of that most bigoted sect, the Jains, in a village far away from the railway and all Anglicising influences. It was remarkable the liberality he showed in argument and the many things in which he found agreement. That man has been under the influence of Gospel preaching over four years from one of our neighboring out-stations. When it is remembered that nine-tenths of India's population live in the villages, a simple rural people, and that the most fickle of the people are usually found in the towns, it will be seen what a tremendous step towards the great end has been made in this partial conversion of the villagers. The truth of my statement will also be manifest that India's present great need is a preaching of Christ, simply Christ. There was a time when a crusade against idolatry and the follies of their own religious systems was more needed doubtless, but the one great need to-day is a positive preaching of Christ. The one great demand on these people must be an allegiance to Christ. One notices this too in the almost unurged change which has come over Christian preaching the past few years. The great theme now is Christ, His words, his works and His demands. Wherever we stand up to preach it is the same story whether from missionary or native Christian, till now we are commonly greeted as we enter the bazaars, 'Here comes Yisu Masih (Jesus Christ).'"

Romanism as Seen in Rome.

In an article in *The Missionary Review of the World*, with the above title, Miss M. E. Vickery, of the Methodist Episcopal Young Ladies' College, Rome, says: "I have to do with children and young people, but I find that all they have ever known of religious life has been a mumbling over beads and bowing low before shrines and images. What, though the statues of marble and painted plaster be called The Virgin Mary, The Child Jesus, or by the name of some saint! The people are ignorant of Bible History, know nothing of the life and doctrine of Christ, and would pray with as much ardor to any idol put before them. In fact, the great miracle-working Madonna of Rome, worshipped in the Church of St. Augustina, is only a pagan statue of the wicked Agrippina with her infant Nero in her arms. Covered with jewels and votive offerings, her foot encased in gold, because the constant kissing has worn away the stone, this haughty and evil-minded Roman matron bears no possible resemblance to the pure Virgin Mary; yet crowds are always at her feet worshipping her. The celebrated bronze statue of St. Peter, which is adored in the great Church of St. Peter, and whose foot is entirely kissed away by the lips of devotees, is but an antique statue of Jupiter, an idol of paganism; all that was necessary to make the pagan god a Christian saint was to turn the thunderbolt in his uplifted right hand to two keys, and put a gilded halo around his head. Yet, on any church holiday, you will see thousands passing solemnly before this image (arrayed in gorgeous robes, with the pope's mitre upon its head) and after bowing before it, rise on their toes and repeatedly kiss its foot." * * * * "Yesterday I watched the Sacro Bambino (holy baby) being carried in a pompous procession to its carriage, and then hastily driven to the bedside of some ignorant Roman woman?—no, to the bedside of a prince of the church, one of its boasted intellectual lights, Cardinal Jacobini, the cardinal vicar of Rome, only second to the pope in spiritual authority. Does it seem possible that such things could occur in Rome in this the last year of the nineteenth century? It is claimed that the bambino, the wooden doll, was carved and paint-

Concluded on page 8.

Romanism as Seen in Rome.—Continued

ed by the angels in the exact image of the infant Jesus, and that its mere presence in a sick room will heal the most desperate cases. A large sum of money, however, must be given to the monks before it is allowed to leave its iron safe to visit a dying person, and guards go with it for fear that it might be robbed of the earthly treasures, the diamonds, rubies, necklaces, rings and bracelets with which it is completely covered. When taken into the sick room, if its face glows, it is a sign that the patient will get well; if it turns pale it means that God does not will the person to live. It turned pale for the Cardinal so today we hear of his death. When the highest spiritual authority puts all his faith in a gaudily painted doll, what can we expect from the ignorant people who get all their light from him?"

From our Correspondents.

Pulaski, Iowa.—On Sunday, May 13th, a change of books for use in the regular church services at the Mennonite church was voted on, resulting in the selection of Gospel Hymns, 1 to 6 complete, and 150 copies were immediately ordered.

A series of meetings to be held the first week in June has been announced, and a special manifestation of the Holy Spirit is prayed for.

Noble, Iowa.—On Sunday, May 6th, a township Sunday School convention was held at the Noble church. A large audience was expected for all day, but on account of a heavy rain in the morning no one was present. The afternoon session was good.

On May 27th baptism will be administered to a number of young people. It is expected that Rev. Peter Schantz, of Yuton, Ill., will be present to assist in the services and hold meetings at the Noble and Wayland churches for about a week.

Wadsworth, Ohio.—The Mennonite church of Wadsworth has special reasons for rejoicing at this time. Not only because the outside world is so beautiful just now, but because of the manifestation of growth of the inner life of our people. The c'oir prepared a special Easter song service for the benefit of the sufferers in India, but by reason of sickness it was postponed and was given the Sunday following.

On Sunday, May 6th, the commemoration of the Lord's Supper was observed; more communed on that day than at any previous time. Our pastor preached two preparatory sermons, one on Thursday evening for the benefit of those who could not attend the usual Saturday afternoon's service.

On Friday and Saturday, May 11th and 12th, five of our number, four teachers and one pupil, attended our county Sunday School convention at Mallet Creek. The kindly feeling, the good-will and fellow-ship one with another fills our hearts with gratitude to Him who made it possible for us to be in such a happy frame of mind.

Goshen, Ind.—We are glad to report an enjoyable and refreshing season for the Silver street church and its Topeka division during the last days of April. Rev. Peter Schantz, of Yuton, Ill., was present to enthuse us with his earnestness and his many words of encouragement. From April 22 to 28, evening meetings were held. A deep spirituality was felt at these meetings. On April 28, preparatory services were held, and eighteen persons were received into the church by baptism and five by letter.

On April 29, we celebrated communion services, in which an unusually large number participated. The same evening brother Schantz preached for the Topeka division of our church. The next day communion was celebrated here and nine more added to the church.

This makes in all an addition of thirty-two to the membership of the Silver street church. Truly "God is good." May He give us the wisdom and the power to grasp the opportunities of life as they are unfolded day by day.

San Dimas, Cal.—Easter was celebrated in our little congregation by an Easter sermon and communion services. Those present felt that it is indeed a blessed assurance to know that Christ is risen. The services were held at the home of H. Albrecht is Pasadena, quite a number being present, among whom were members from San Dimas.

P. S Gerber and family, members of the Mennonite denomination, who have spent the past year in South California and attended our services, left for Colorado some time ago. In so small a congregation we miss them very much, more so perhaps than if the congregation were larger.

The first wedding in our congregation took place at high noon on May 10, at the home of H. Rees in San Dimas, it being the marriage of his daughter, Mary E. Rees to Elbert A. Heald. A large number of relatives and friends were present. It was a unique wedding ceremony in that it was performed out in the yard under a large rose tree covered with white roses. It and the surrounding yard were entirely shaded by acacia, umbrella, persimmon, and orange trees. The weather was lovely. After a visit in Pasadena, the bride and groom will remain at her parents' home for the summer, then go to the groom's home in Coarsegold, Cal. to live. We give these details thinking they may interest some of the readers.

Marriages.

REIMER—PENNER.—On April 26, 1900 at the home of the bride's parents, Elder Gerhard Penner, near Beatrice, Neb., Heinrich Reimer to Agatha Penner, Bro. J. H. Zimmerman performing the marriage ceremony, choosing his text from Genesis 28: 15.—"Behold I am with thee and will keep thee in all places whither thou goest."

HIESTAND—SCHULTZ.—On April 28, 1900, by A. S. Shelly, at his residence, Bally, Pa., Allen S Hiestand and Ida M. Schultz, both of Chapel, Pa.

Deaths.

SHELLY.—On April 21, 1900, at Quakertown, Pa., Sarah Ann, wife of Harrison Shelly, *nee* Landis, aged 43 years, and 5 months. Funeral services held on April 27th, by A. B. Shelly at the house and by F. J. Mohr at the First Reformed church Quakertown. Interment made in Quakertown Union cemetery.

TAGGART.—On April 22, 1900, near Sassamansville, Pa., of pneumonia, John Taggart, infant son of William H. and Sarah J. Taggart, aged 8 months and 18 days. Interment on the 25th at Sassamansville. Funeral services conducted by A. S. Shelly assisted by W. S. Gottshall.

SCHLEIFER.—On May 1, 1900, in Quakertown, Pa., Lewis Schleifer, aged 73 years, 6 months an 1 14 days. Funeral services were held and interment made at the East Swamp Mennonite church, where deceased was a life-long member and where he served as deacon for the period of 27 years, on May 5th. Funeral services conducted at the house by A. M. Fretz and at the church by A. B. Shelly.

HOCKMAN.—On May 1, 1900, at Deep Run, George Hockman, aged 72 years 3 months, and 11 days. Funeral services a nd interment on May 6th at Deep Run. Services by Allen M. Fretz.

EBST.—On May 4, 1900, at Barto, Pa., Anna, *nee* Fox, wife of Abraham Ebst aged 82 years, 4 months, and 17 days. Deceased had been first married to John Stauffer, with whom she had four children. Two sons of this union survive. Interment was made on May 8th in the Mennonite cemetery at Bally. Funeral services conducted by A. S. Shelly assisted by A. Mack.

GROFF.—On May 13, 1900, in Quakertown, Pa., Eliza, widow of the late Isaac Groff, *nee* Myers, aged 79 years, 4 months and 5 days. Funeral services were held on May 18th, by A. B. Shelly at the house and by Warren Nickel at St. John's Ev. Lutheran church. Interment was made in Union cemetery.

Contributions.

For Heathen Missions.—General Fund.

From bequest of Anna Jantzen, Elbing, Kan., $300 00; bequest of Andreas Schrag, Freeman, S. D., $200.00; Hoffnungsfeld S. S., Kan., $10 50; Salem cong., Dalton, O., $9.65; Berne, Ind. cong., $10 15; Deer Creek cong., Okla., $2.35; Daniel Bachman, Moundridge, Kan., $5 00; Cong. at Pretty Prairie, Kan., $6.00; C. E. Society, Christian, Kan., $4.51; Ladies' Mission Society, Stevensville, Ont., $6.00; Cong. Carisiian, Kan., $11.00; Anonymous, Newton, Kan., $15.00; E. K. Krehbiel, St. Louis, $5.00; H. M. Showalter, Donnellson, Ia., $5.00; Alexanderwohl cong., Kan., $70.65; Collected at Mission Festival in Okla., $12.00; Cong. Canton, Ohio, $8.00; Cong. at Whitewater, Kan, $28.00; Jacob D. Ediger, Buhler, Kan., $5.00.

Church Building Fund.—From Daniel Bachman, Moundridge, Kan., $5 00.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
Brainerd, Kan.

For India Famine Sufferers.

From Chas. H. Moyer, Philadelphia, Pa., $5.00; Francis Fretz, Bedminsterville. Pa., $2.00; Eli Fretz, Bedminstersville, Pa., $1.00; Mary High, Bedminstersville, Pa., 25c; Fred. Rohrer, Berne, Ind., $5.00; Wadsworth Mennonite Church, Wadsworth, Ohio, per Jno. B. Yoder, $12.00.

Per Rev. H. J. Krehbiel.—Various donors, $13.25; Augusta Slonecker, collection from friends, $3.00; Lot Abraham, $5.00.

Fred. Krehbiel, Clarence Centre, N. Y., $5.00; First Mennonite church, Canton, O., pr D. S. Sommer $19.22.

Per Joel Sprunger.—Meeschberger's children, $6.06; J. H. Schmidt, $5.00; Arthur Bastian, $1.00; Martha Sprunger, 44c.

Howard Moyer, Philadelphia, Pa., $5.00.

Per Rev. D. Goerz.—Anonymous, $20.03; M. Wengers Bethel college, $10.00; Hillsboro cong., Kan., $9.50; Proceeds of Musicale, $10.00; Proceeds of corn in Buhler, Kan., $74.55; Wall & Rogalski, $10.45; Joh. J. Canfield, Buhler, Kan., $9.00; Proceeds corn sold in Hillsboro, Kan., $104.40; Wm J. Nickel, Hillsboro, Kan., $6.00; L. P. Krehbiel, Halstead, Kan., $5 00; Rev. Ummel's cong, Ness Co., Kan., $20.00; Jos. P. Stucky, Moundridge, Kan., $3.00; Pawnee Rock cong., Kan., $65.07; Julia Nickel, Hillsboro, Kan., $2.00; P. A. Claassen, Hillsboro, Kan. 50c.

Per J. F. Lehman.—Chr. J. Rohrer, Berne, Ind., $2.00; Anonymous, $8.00.

Per Rev. Chr. Krehbiel.—Tobias J. Stucky, $5.00; Daniel Bachman, $1 10; New Hoffnungsfeld cong., Menno, Okla, $21.50; Zions cong., Ething, Kan., $23 44; Rev. John Mueller's cong., Marena, Kan., $5.00; D. R., $2.00; Dan. Haury, $10.00; Jacob E. Schmitt, $5.00; Ernst Hahn, $2.00.

Second Mennonite church, Philadelphia, Pa., $5.00; Silver Street Church, Goshen, Ind., per Daniel Smoker, $30.08.

Per Rev. S. S. Grubb.—Tobias Bauman, Bowmansville, Pa., $2.00; Young People's Society, West Swamp Mennonite church, Pa., $8.75.

Per. J. F. Lehman.—Mathi'da Sprunger, Berne, Ind., $5.00. Ind., 25c; Mrs. Verena Lehman, Berne, Ind., $5.00.

Sunday School of the Swiss congregation at Whitewater, Kan., per Peter Zuercher, $65.00.—Total amount $608.64. Gratefully acknowledged,

HARRISON LANDIS, Treas.
1710 Randolph St., Phila, Pa.

Paid their Subscription.

M. A Alleabach	March 1901
John Weimar	Jan 1901
Harvey S Gottshall	Sept. 1901
Mrs. Joseph Meyer	an 1900
William Yahn	Sept. '00
Harvey Hiestand	Feb. 1901
W. G. Umstead	April 1901
Wm S. Taylor	Dec 1900
Edwin Bishop	March 1901
U. S. Gehman	Sept. 1900
H. B. Shantz	Dec 1900
Mrs. Samuel Lush	April 1901
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XV. No. 10. Quakertown, Pa., July, 1900. Whole No. 178.

Paragraphs of News and Comment.

The work of renovating and extending the church building at Quakertown has been begun.

The time for the annual Sunday School Convention of the Eastern District will soon be here. We give the program in this issue. This may undergo some changes yet. West Swamp is the place for the gathering.

Bro. Elias Schrader, a member of the Boyertown congregation, has been admitted to the Mennonite Home at Frederick, Pa., to spend his remaining days in needed rest and under the care of kindly ministering hands.

A small but growing congregation at Butterfield, Minn., is under the pastoral ministry of Bro. N. F. Laws. Recently five were added to their number. Bro. Tarws is an earnest laborer in the vineyard with a heart for the blessed work of soul winning.

The ordination of Bro. P. A. Penner and his newly wedded bride for the work in the missionfield took place in his home church at Mountain Lake, Minn., on Sunday, June 24th. A special mission festival was the appropriate occasion for this ceremony. The missionary spirit is strong in this "Bethel" of the Northwest as is shown by their giving of means and of workers for the field.

The teachers of the German Mennonite schools in Kansas are organized into a union which holds conferences or institutes at stated intervals. The 20th such institute was held on May 25th at Buhler, Kan. Professors H. O. Krause and P. H. Richert, of Bethel College, had prominent parts in the program. Among the other participants were, A. B. Schellenberger, D. D. Unruh, and Miss Anna Hirschler.

Bro. M. G. Oberholtzer, a member of the Hereford congregation, and during the past year a student in the Chicago Bible Institute, is now in the field as a Sunday School Missionary, in Bremer county, Iowa, under the auspices of the American Sunday School Union and the International S. S. Association, these bodies working together in the cause. May the Lord richly bless the dear brother in this work.

The S. S. Assembly held annually at Ringing Rocks Park, near Pottstown, Pa., under the auspices of the State organization, promises to be of a specially helpful nature this year. Prominent educators and leaders in S. S. work will give instruction every day along lines essential to the S. S. teacher. The morning session will be devoted to what may properly be called a school of methods. The time for the Assembly is July 20—24.

Our esteemed Brother Mosiman, of the Canton, Ont. Mission, certainly knows how to keep his "Cheyenne and Arapahoe Sword" bright and up-to-date. The front page of the June number greets you with a striking cut of Rev. John Renville, the oldest Indian preacher. He is a Sioux Indian, and he recounts in very simple and telling language, the story of his conversion and his ministerial labors. The testimony first appeared in *The Rau's Horn*, but those who do not read the latter, will certainly be grateful for the "Sword" for copying it.

Among the fathers and mothers in Israel there are few more truly venerable and generally beloved by those who know them, than Mr. and Mrs. Jacob Miller, of Ashland, Ohio. It was natural, therefore, that on the fiftieth anniversary of their weeding, which happened on the 23rd of May, their friends should celebrate the occasion in a Christian manner, rejoicing with them in the Lord and joining with them in grateful recognition of His loving kindness. The aged couple are faithful members of the little remnant of the congregation which once worshipped regularly in the church which stands on a part of their farm.

As will be seen under the head of contributions on the last page, the total contributions received by the treasurer of the Emergency Relief Commission up to June 22, was $5124.68. This money has been applied as follows subject always to the direction of the contributors:

Sent to Rev. F. Hahn, Missionary in India for the Famine Sufferers . . . . . $643.63.

Paid to the treasurer of the Asia Minor Apostolic Institute at Iconium, represented by Rev. H. S. Jenanyan . . . . . $76.90.

Paid to D. Goerz for buying and sending corn to India . . . . . $3835.17.

Balance in hand subject to draft . . . . . $568.98.

The work on the school at Bluffton to be known as The Central Mennonite College, has so far progressed that the formal laying of the corner stone could be celebrated on Tuesday, June 19th. The exercises on the occasion were interesting and impressive. The combined choirs of Pandora and Bluffton rendered appropriate music and a large concourse of people had gathered and participated in the service. The principal addresses were delivered by Rev. N. C. Hirschy of Wadsworth, O., and Rev. H. J. Krehbiel of Trenton, O., the former speaking in English and the latter in German. The aged brother, Rev. John Moser, officiated in the ceremony of laying the stone. Others participating in the exercises were J. A. Amstutz, President of the Board of Trustees, Rev. J. C. Meil of Goshen, Ind., and N. W. Cunningham of Bluffton. On the platform were also J. H. Tschantz of Dalton, O., J. F. Lehman, Berne, Ind., and J. W. Leatherman, Wadsworth, O., together with a number of the local brethren.

To Our Missionary Sewing Circles.

Rev. H. J. Kliewer, our missionary at Hammon, O. T. writes: "The question has frequently been asked by our Indian women whether we could not purchase a sewing machine for their use? Thus the thought has come to me that the mission and we might buy and have a machine together. The machine might then remain in the old "dugout" where my wife could give instruction to the Indian women in sewing and other housework, while at the same time an opportunity would be offered to read and speak to them. In case the mission board would be willing to appropriate about $15 for this object we would then add $5—$10 to it and thus be able to purchase a good machine."

The thought expressed by Brother Kliewer in the above is a good one. In carrying out the plan suggested a two-fold object is gained: The Indian women will be taught to do their own sewing and other housework, while at the same time they will receive religious instruction from the Word of God. But as this pertains principally to a mission among women we feel that we owe it to the members of our sewing circles to offer them the privilege to secure a sewing machine for Brother and Sister Kliewer, to be used as designated in Brother Kliewer's letter. With the sincere belief that the dear sisters will view it as a privilege to make contributions for this object we herewith invite them to send such contribution to our mission treasurer, Rev. Gustav Harder, Brainerd, Kansas.

A. B. SHELLY,
Secretary Mennonite Mission Board.

The Homeless Provided For.

The seventh annual report of the Orphans' and Childrens' Aid Society of Halstead, Kan, brings the information that there are at present 16 children in the Orphans' Home and 48 others placed with families. The money expended during the year amounted to $806.67 and there was a balance in the treasury on April 3 of $27.20. The greater part of this fund comes from the Leisy Orphan Society; about $275 was received in smaller contributions during the year. As these contributions increase, the good work of the society can be extended. Two paragraphs may be given here verbatim from the report. Full reports may be had on application to the secretary, Rev. Wm. Galle, Moundridge, Kansas.

All our children in the home attend public school during nine months, at Halstead, Kansas, and German school for six weeks in the home. Four of the children attend religious instruction in the Mennonite church, and all the children attend the Sunday school and church services in the Mennonite church at Halstead.

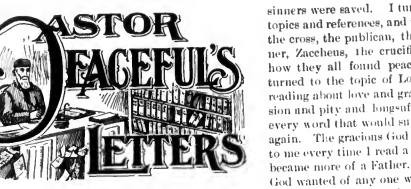
Under the cares and trials of this work, which we have accepted as coming to us from God, the Matron of the home finds much solace and comfort in the evidence of sympathy, good will and Christian love shown us by the various sewing circles, and also by Bro. C. van der Smissen. The donations sent to the home have helped to lighten the labors of the matron, and in the name of our Heavenly Father we thank you all for your consideration.

An Impressive Service.

The *Mennonite Endeavorer* will speak as follows in the July number of a service held in the First Mennonite church of Philadelphia:

Quite impressive was the "Farewell" service Tuesday evening, May 29th, tendered to Rev. Krocker, prior to his departure for Europe, en to India. Bro. Krocker has been one of our num since the beginning of the present year, and through his kindly ways and thoughtful deference toward all, he has won the respect and admiration of every member of the congregation. It was therefore but a fitting tribute of the high esteem in which he is held that this farewell service was arranged for on the ev of his departure. The church was filled with th who came to bid him good-bye. The exercises of th evening were opened with a selection by the ch and singing by the congregation, following whi Rev. S. M. Musselman led in prayer. Rev. S. N. Grubb then delivered the address of the event basing his remarks on Matt. 10: 6, 7, emphasi Bro. Krocker's approaching departure in the wo "Go; as ye go, preach; go to the world—the heathen world, who will not come to you; go forward le any difficulty; go forth, facing his reproach quickly, for the King's business requires haste; the lost." Continuing his theme he said, "G ye go, preach, not to visit, not to rest, not to place of honor among men, but preach the e ing gospel of peace and teach how to live Ch lives."

At the close o' his remarks, Rev. J. F. spoke for several moments with considera tion, basing his remarks on Mark 9: 8, and ed by asking an interest in the prayers member in his new field of labor in In hymn, "Speed Away" was then sung by the gation, after which short addresses were made Revs. A. M. Fretz, S. M. Musselman, S. N. Gr and A. D. Schrag, of Haverford, Pa., the latter a class-mate of Bro. Kroeker's while at Bethel Colleg Bro. Grubb closed the service with prayer, follo which the audience sang "God be with you and we meet again.



SEQUEL TO NO. 3.

The next letter from Rosa was a genuine surprise to her good old uncle. It was an open confession, an autobiography of the heart. The hand that wrote it was nervous and the pen unsteady. Uncle Dan wiped his glasses several times as he read it. He was not good for much that day. Aunt Julia scolded him twice for absentmindedness. Once she found him in his room praying. And no wonder, for this is what he read:

DEAREST UNCLE,

If you had written me in your last letter that a change would come over me such as I actually experienced, I would have thought you were dreaming. But such a thing has taken place in me, and I hardly know how I shall express myself. If I could say a thousand words in the same time it takes me to say one, I might feel relieved. One word, Uncle, and you will understand. *I know I am saved.* It darted into me like a flash. Two sentences in your letter stuck to my memory like burs—"Only be certain that you are saved. Rest neither day nor night till you are assured of this." I had heard you say the same thing to others privately and in the pulpit, and I used to ridicule the idea. How can any one know that he is saved? was my ignorant question. I did not want to hear of it. But after a while I liked the idea, thought how happy a person must be to have that assurance. I used to hear different people say they were saved, and between laughing-spells I used to envy them for their joy. I used to think, "Well, if there's anything in it, I haven't seen it yet. But I wish I could see it." And then I used to console myself by imagining that if all this assurance were God's truth, it was strange I hadn't had the same experience. That I hadn't had it was proof enough to me that the whole thing was a make-believe and a humbug. I am as good as they, thought I, and if God tells them they are saved, why does he not tell me? When I heard, however, that you also had assurance, I was more than ever concerned about it. Part of my object in beginning correspondence with you was to narrow down to this point. I asked you these many questions, and worried your good old soul half to death, not out of idle curiosity (believe me) but I was honestly troubled about my soul. I wanted assurance of my own, and if I could not have it, I was bound to destroy yours. I was desperate. But you imparted your assurance to me, God bless you! How can I ever thank you sufficiently?

One great truth—the most wonderful of all—in your letter impressed me. God became to me a God of love instead of a God of wrath. I used to fear God, who, according to Scripture, was "angry with the sinner every day." Dr. Acker once preached a blood-curdling sermon on "For our God is a consuming fire." I had made up my mind that I could never be any better than I was, and I saw no alternative before me but condemnation. In my ignorance and fear, my heart seemed to harden, and the whole subject grew distasteful to me. If I perish, I perish, was my philosophy. I became almost an unbeliever, and my heart was a nestful of doubts. Your preaching began to turn darkness into light. I saw how happy you were, I noticed how familiarly you talked about God and Jesus, and I admired the beautiful simplicity of your faith. When I left you, God did not seem nearly as terrible to me as formerly. In a sermon you once preached, you took pains to show how invariably God's mercy was manifested toward men from Adam down to Christ, and a certain mental picture you drew of Christ will never fade from my mind. But your letter reinforced tenfold the previous impression. After I had read your sentence about the crucified Christ, I said to myself, "If Christ died for the most wretched creature on earth, I hope he died for me." Then I began to hunt up passages in the Bible in order to see what kind of wretched sinners were saved. I turned to the Bible-index for topics and references, and was referred to the thief on the cross, the publican, the woman that was a sinner, Zaccheus, the crucifiers of Jesus, and noticed how they all found peace and assurance. Then I turned to the topic of Love, and spent half a day reading about love and grace and mercy and compassion and pity and longsuffering and forbearance till every word that would suit was repeated again and again. The gracious God seemed to come very near to me every time I read a near verse. Each time he became more of a Father. I discovered that all that God wanted of any one was permission to love him, and that the only one that would finally be cast out was the one that didn't care for his love. Two passages were as sweet to me as though my own sainted mother had whispered them into my ear: "Not that we loved God but that he loved us," and "He loved us with an everlasting love." Finally I could not deny the truth of his Word any longer, and the only thought that troubled me was, "But then, how can he love me just as I am? He is angry with the sinner; how can he love Him at the same time?" I knew I wasn't worthy of his love. What changed his mind toward the sinner from anger to love? I studied long, but all at once several verses were found,—"The blood of Jesus Christ his Son cleanseth us from all sin"—"Without shedding of blood is no remission of sin"—"For when we were yet without strength Christ died for the ungodly"—"Who was delivered for our offences and raised again for our justification"—"We were reconciled to God by the death of his Son." All this and much more spoke one thing to me: Because of what Christ accomplished for you, God is no more angry with you. His anger was spent on Christ. Christ was punished for me. Now I am free. I am no longer guilty, I am declared righteous, and God can accept a righteous person.

When I arose from my Bible, and went to the dinner table, I ate only a piece of dry bread, but the very crust I nibbled at was sweet to my taste. I now had what I long had desired, what others whom I had envied, possessed long ago.

But my letter is getting too long. I need to know lots more, for I am but a babe in Christ. I don't worry at all about the keeping part; the fact that I am saved takes all my time. I have a sweet passage that binds the two into one beautiful bouquet—"Much more, being reconciled, we shall be saved by his life."

But now I want you, Uncle, to write to me on one important point, and that the one you promised to touch later on. Tell me all about holiness, and give me Scripture for it. I want to be holy. I know I am righteous in God's sight, because Christ is my righteousness.

—ROSA.

The Mutual Relation of Redemption, Justification, Regeneration and Sanctification.

Read before the Eastern-District Conference, held at Zionsville, May 1 and 3, 1899, by Rev. J. S Moyer, Centre Valley, Pa.

The word "redemption" sometimes refers to deliverance from certain bonds or fetters, as it also refers to the work of Christ finished for us on the cross. We consider it here, however, in its most comprehensive sense. In this sense it includes everything from the very beginning to the fulfilling of God's work of grace, since it all belongs to the redemption of man. It is the complete chain, in which justification, regeneration and sanctification figure as so many links. Should one link be missing, the redemption would be an imperfect one. No link is self-isolated, but each clasps the other. Each one, like all of them together, is God's work, wrought by the triune God, Father, Son and Holy Ghost. Redemption proceeds from God the Father, and is at bottom His work, for "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." The Son, as our true High Priest, accomplished the Father's work when He bore our sins, and was made to be sin for us that we might be made the righteousness of God. He was delivered for our offences and was raised again for our justification. The Holy Spirit does the work, operating upon us and in us, so that the redemption finished on the Cross becomes our own personal redemption. But all three, comprising one Godhead, co-operate in establishing the one great work of God—our redemption.

God, being a God of order, likewise carries on this work according to a self-ordained plan. The first thing He did was to determine it and to give the promise of a Redeemer, who in due time was to be born a human being into the world, and to be made unto us wisdom and righteousness, sanctification and redemption—through whom the world was reconciled to God, and the word of reconciliation committed unto us. All this was done for our sakes, and is a work that took place outside of us. At this stage, we have not yet any enjoyment of the same. We have not yet experienced redemption for ourselves. On the contrary, it is like a remedy which the doctor prepared for us, but which we have not yet applied to ourselves. This redemption is freely offered and supplied us in the Gospel, still we must accept and use it before we can feel its power.

Since God, however, must also work in us the willing and the doing, He has, to this end, sent the Holy Spirit into the world, to reprove and convince it of its sin, to enlighten the heart, to bring us to a consciousness of the need of a Saviour, to testify of Christ, the Son, to bring about faith in Christ, to comfort believers, to seal the truth and make it vital in every heart, and infuse it into the understanding, to further the knowledge of God and of Christ, to pour forth the love of God into the believers' hearts, to sanctify hearts, and to endue the believers with power from on high, for the service of God and for a holy walk and life.

This work of God begins in the heart of the dead and depraved sinner, for whom the Saviour came into the world as his Redeemer, in that the Spirit begins to reprove by the Sword of Truth, which pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intentions of the heart, convinces the heart of its sin and depravity, and brings about the knowledge of personal sinfulness. The fruit of such knowledge is regret, sadness and the consciousness of one's lost condition. This is directly followed by confession of sin and true humiliation before God; and, subject to the unceasing work of the Spirit, the sinner arrives at the silent decision to turn, to forsake the way and the service of sin, to seek grace, and, having found acceptance, dedicate his life to God. In this situation Paul was (discovered) when it was said of him, "Behold, he prayeth." And it is in such a situation that every sinner begins in truth to pray. He brings to the Lord the offering which is well-pleasing to Him—a broken and a contrite heart. This is designated in Scripture by the term "repentance." And the carrying out of this inner decision is conversion to God. Now he lies at God's feet, a poor sinner, and implores grace. Directly the Spirit of God by means of the Gospel, begins to testify to him of Christ, of the forgiveness of sins, in order to convince him, on the ground of the truth, that grace and forgiveness are his also; by this means, faith in Christ is wrought, the repentant sinner lays hold on Christ and receives Him as his Saviour; in consequence of which his heart is filled with comfort and peace.

Thus he has obtained justification by faith. His sins are forgiven him, the handwriting that was against him is blotted out, and he stands before God's countenance pardoned and free from all guilt. But he is now not merely justified, but is also born again: a new life had its birth in him, and he has become a new creature. Christ, accepted by him, lives in him; he has eternal life abiding in him, and has received the power to become a child of God.

Regeneration, in its narrower sense, denotes the operation of the grace of God occurring at the time the Saviour is accepted and apprehended by faith; still, in its broader sense, it comprehends and includes repentance, conversion and faith in Christ. Without repentance, conversion and faith in Christ, regeneration can never be reached. Accordingly, regeneration is the result of repentance, conversion and faith in Christ. It certainly is a living power that calls forth repentance and faith; but the life itself is not yet born in the heart. It is through the Word of God sown into the soil of our hearts that this life-power reveals itself, the Word being implanted as a seed from which, after it is received by faith, the new life is born.

The justified and regenerated person is, in God's Word, called to be sanctified. Sanctification has its narrower and its broader sense. By the reception of Jesus by faith, we already obtain Him as our sanctification, thus standing before God, sanctified in Him. We with Christ obtain all things given to us of God through Christ; but much of it is at such a time still a hidden treasure, because we still come short in the knowledge of Christ. As yet, we derive from it no real value or enjoyment. But if we die in this sonship, Christ in His fulness enters into us, and we are not only justified but also sanctified in Christ, and are able to rejoice in our entire redemption. But we are to attain to sanctification even during life,—that is, to the blessing, enjoyment and power of the same. This may take place during growth in grace and in the knowledge of Jesus Christ. The possession of the knowledge of justification precedes that of the knowledge of sanctification in Christ Jesus. It is the guilt, the penal desert of his sin that most depresses the awakened sinner; consequently, the knowledge of forgiveness and justification occupies first attention. It is the desire of the justified, pardoned and regenerated man to serve God and live a holy life; but now he first learns how depraved his heart is, and how short he comes of all good. To will is present with him, but how to perform that which is good he finds not. And as he, on his first awakening, learned to know the need of forgiveness, so he now learns, by the clearer light within him, to know the need of sanctification; and he prays with David, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence." His besetting sins, his uncleanness, his powerlessness for good, give him much anxious care and concern. And as it was with his guilty conscience, which impelled him to prayer, so it is with the consciousness of his besetting sins in the flesh, which lust against the Spirit, the new life in us. He fights these carnal sins, but does not gain the desired victory. By a renewed surrender, he now yields his body a living sacrifice, and attains to the knowledge and the apprehension, through faith, of Christ as his sanctification, which fills his heart anew with comfort and joy. He now rejoices in Christ, not only as his justification, but also as his sanctification. Not in himself, but in Christ does he find his perfection. But he also knows that in Christ victory is given him over sin and the world. For who is he that overcometh the world but he that believeth that Jesus is the Son of God? And this thought has special reference to that inner world that reveals its might in our own flesh and blood. As long as we live in the flesh we shall not be exempt from this warfare; but through faith in Christ, and in the power of the Holy Ghost, and in the right use of the spiritual weapons, we can achieve constant victory, and shall some day be crowned as victors.

Sanctification, therefore, is not an entirely separate work. Its beginning is found in repentance and new birth. In each converted soul sanctification has already begun. On our part, it began in the way in which we submitted ourselves to God according to our light at the time; on God's part, in the fact that He gave us a holy purpose, and cleans d us in His blood, so that we stand a blood-washed throng before God. On our side, sanctification is not yet completed; we must needs grow and increase in it, become more complete, and strive toward the perfection of a holy life and walk. This comes by way of growth in the knowledge of God, of Christ, and of self, by way of fuller consecration, of prayer, of the comprehension of the grace of God in Christ, and of the power of the Holy Spirit. We are perfectly sanctified in Christ, but in our practical life and walk our sanctification is still unfinished.

Redemption comprises the whole work of grace, and is complete at the resurrection of our body. This completeness can not exist as long as no beginning is made. Where there was no enlightment, there can be no revival; where no revival, no repentance and conversion, no reception of Christ by faith; where no reception by faith, no justification and regeneration; where no justification and regeneration, no sanctification. And where all these failed to precede, there can occur no finished redemption.

George Muller decided,—

1. Not to receive a fixed salary.
2. Never to ask any human being for help.
3. Sell all that thou hast and give alms. (Literally.)
4. Owe no man anything. (Literally.)

What is Temperance?

1 Cor. 9: 25-27.

BY O. C. FUNK.

Paul here in writing to the Corinthians, about a Christ-like life, sets before them a picture of one of the national sports of the Roman people, the foot race. All those who wished to participate in the race, had to train for some time, in order to have great endurance. Part of this training was to be temperate in all things, in eating and drinking. At the present time in our country, at some of our large colleges, those students belonging to the base ball or foot ball teams, have to live upon wholesome food, and abstain from all alcoholic drinks and tobacco while training. This shows that to live a temperate life, in eating as well as in drinking, tends to make a person strong and healthy. And if those people lived temperately to obtain a crown that faded quickly, or honors that lasted only for a day, how much more ought we to live temperately to obtain life everlasting.

Temperance then is to be master over ourselves and not let our appetites rule us. When we speak of temperance we usually have reference to alcoholic drinks, while of course it applies also to eating and the passions of the body. In speaking of temperance in alcoholic drinks, where can we draw the line between temperate and intemperate drinking. Some time ago I saw this illustration: Suppose ten glasses of beer make a man drunk, and suppose you drink only one glass, then one glass full would make a man one-tenth drunk. One man will say, I am a temperate man and it does not hurt me to take a drink now and then when I feel like it. It does not take any courage to take a drink, but it does very often take backbone to say No! when liquor is offered. Which is one way of showing ourselves masters over ourselves.

Drinkers insist that true temperance is moderation, but moderation is an indefinite term. That which may be moderation for one will be excess for another. Without doubt the best temperance is purity, the purity that comes from a proper use of right things, and entire abstinence from evil things. Xenophon declares that the term temperance means first, moderation in healthful indulgence, and second, abstinence from things dangerous, like the use of intoxicating wines. Another authority says, there are things contrary to soundness or a good condition of life, and the temperate man does not use these in any measure, for this would be sin against temperance. The word temperance as used to-day, in reference to intoxicating beverages, is generally recognized as equivalent to total abstinence. In the life of Daniel we see a manly example of a temperate life. That intoxicating drinks are injurious to persons and tend to make them weak mentally and physically, has been proved time and again. So then temperance in alcoholic drinks means total abstinence. It has been found that a person who uses strong drink has less power to resist disease and is more apt to take a contagious disease, than is one who is an abstainer. Gen. Roberts the British general, proved for himself, and to the world, that a man can endure more in a hot climate if he abstains entirely. So also it has been proved by the polar expeditions that one who abstains can endure the cold better. Life insurance companies also find that the abstainer is on the average longer lived, and therefore a better risk than the moderate drinker. So also in applications for positions of trust in the world, in nearly all cases, the abstainer will be preferred, provided he is equal in other respects.

We can promote temperance by our own abstinence, by our example and by our influence. If the church of God to-day would stand as a unit for temperance, much of the miseries and sorrows of the world would be spared. If our country as a Christian country, would stand up for temperance, especially in our newly acquired territory, which stand the government could take, untold good would be done to those poor people, and they would get confidence in us and our civilization. It is a shame for our Christian country to permit the sending out of alcoholic drinks to the islands recently added to our protection. We ought to protect them, and not make them intemperate. Our duty to God, to our fellow-men, and ourselves, is to live a temperate life, and to promote the cause of temperance by our influence and by all the means at our command.

"Time wasted is existence, used, is life."

For the Mennonite.

Forgotten Armenia.

It is only five years since the whole civilized world was shocked by the horrors in Armenia, where by a urious uprising of the Koords and Turks many ities and towns were visited in that land and over 0,000 Armenians were massacred, hundreds of towns nd villages were ruined by mobs and fire, 849 Christian churches were destroyed or turned into Moslem Mosques, and 553 towns forced to accept Mohammedan faith.

From all events it seems the purpose of the Turks was to kill the ablest, strongest and brightest of the race, plunder homes and stores, take possession of farms and property and so leave the survivors entirely destitute either to die from hunger and sickness or become Mohammedans for the sake of a living: thus some 500,000 people were left destitute at that time. If it were not for the generous aid sent from European and American Christians they should all perish or deny the faith. With all this relief still about 100,000 died from hunger, cold and sickness.

The condition of Armenia is an old subject for the newspapers, and its novelty has passed for the public mind, while local affairs and war news absorb the attention of the people, and those kindly di-posed for charity are drawn toward India famine sufferers whose sad condition is heralded widely and continuously by every religious paper of those denominations who have foreign missionary work in India.

Under such circumstances Armenia is forgotten—it seems out of place to plead for Armenian sufferers: many perhaps having given contributions some time ago say I have done all I can for that people—others think now the massacre has passed and the country is quiet they do not need help, they ought to take care of themselves: and many others say, now the great need is in India, and many starving and we must help them before helping any other people.

The writer as an Armenian minister and missionary is most grateful for all that has been done to aid his suffering people through Christian churches and individuals, and he earnestly hopes that famine sufferers in India will be helped and relieved by Christian liberality throughout the land. At the same time he would invoke every reader to remember the following facts about Armenia.

1. The massacre has now stopped—the country is somewhat quiet, but among 40 000 widows 50,000 orphans and 70,000 fatherless and poor children most of whom have been left homeless and friendless, the destitution is still very great. In that land there is no manufacturing, it is almost impossible for these women and children to find work whereby to earn daily bread—often hungry, with scanty clothing, without proper shelter their life was and is still in danger.

2. Suffering and privation among these widows and orphans has been made even worse by the abandonment of relief work and this has given opportunity for Mohammedan neighbors to offer shelter and food; to accept this will mean to become Mohammedan. Thus they are still in a crisis, not only their life, but the faith and purity of womanhood is in danger.

3. With all relief given in the past and orphanage work at present, out of 50,000 orphans only about 6,000 have been rescued by Christian philanthropy, and are under the supervision of American, German, English and Swiss missionaries. What is to be done for the rest of these orphans, fatherless and the widows? Will Christian nations and individuals allow them to perish and become Moslem for the sake of a living? Must they be left to such a fate? Is there no friend for the friendless and no more practical sympathy left for the perishing in Armenia and will these sufferers henceforth be forgotten? They are the remnants of the late Christian martyrs—they are members of the household of faith and such poor Christ has left always with us, and of them he said "Inasmuch as ye have done it unto one of the least of these my brethren, ye have it done it unto me."

Yours for my suffering people,

H. S. JENANYAN.

1301 Divinity Place, West Phila., Pa.

The path of fellowship—*with* God.
The path of holiness—*before* God.
The path of obedience—*after* God.

The Mennonite.

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QUAKERTOWN, PA., JULY, 1900.

Because the saloon evil exists in communities where the professing Christians would have the power to do away with it, the rash conclusion is often drawn that these Christians are in favor of and approve the saloon. This charge is not as unjust as it is incorrect. Of a great many of these professors of religion it would be more correct to say that they are too cowardly to act according to their convictions, but this charge which we know to be true of many is less to their credit than the other.

The Reformed Presbyterian Synod, which met at Cedarville, O., in June, passed a resolution that the churches be prohibited from ordaining elders, and Presbyteries from licensing and ordaining young men to the ministry who use tobacco in any form. If any reader is inclined to call this the act of religious crankiness, then just go a little slow and first read the next item taken from the daily papers about the same time as the other. It is this: "The United States weather bureau debars all tobacco users from that part of the service." A study of such facts the like of which can be gathered from current history in large numbers, together with the outspoken or but thinly veiled disapproval of the great majority of people including even many users of the weed, should be enough to make any young man hesitate to form a habit which is, to say the least, useless and for most persons injurious.

God's Husbandry.

It may seem a rather strange metaphor yet nevertheless it fits pretty well. It is the comparison of a potato patch to the Church of God as it should be, and as it is in some places, thanks to God's grace. First of all, the potatoes are planted. So is the Christian. Paul wrote to the Corinthians: "Ye are God's husbandry." "The Lord added to the church day by day those that were being saved." Then, the potatoes grow. So does the believer. But the weeds grow also, and must be destroyed. The Lord sees that temptations and evil influences and companions are removed if we allow Him to have His way in and among us. Then, the potatoes are in rows, and what a charming picture of harmony! They are all fenced in from the roadside and the uncultivated fields. God's people are separated from the world, called to be saints.

A One Dollar Thought.

It must be a poor thought indeed that isn't worth a dollar. There are, of course, many thoughts that are good for nothing and worse, but thoughts that are worth anything can hardly be valued in terms of dollars and cents. The good resulting from them is of such quality and extent as to elude the measure of material estimation. However, the expression in the above heading is not intended to assign a value to the thought to be considered but rather to indicate its subject. The thought is to have reference to a dollar. Not the "almighty" dollar which so many people are bending all their energies to obtain and then hold fast to, but one of a very different kind. At least, the thought shall not be of that selfish nature. The heading and the article under it, written by a member of our Foreign Mission Board and printed in the *Bundesbote*, is intended to direct the thought of each reader, indeed of every member of our united congregations to a certain dollar in his or her possession. Having fixed our thoughts on some dollar of our own or yet to be obtained in some legitimate way, he wants to tell us what to do with it. We are not to put this particular dollar into the savings bank for "a rainy day," nor shall we put it on interest at five or ten per cent., nor invest it in our business, much less expend it for some luxury or vanity; but what is it that he suggests? You need not be told: You have already guessed it, in part at least. A special offering to the Lord for his abundant mercies—that is it. And what a good thought it is—good for each one of us who makes it an earnest thought expressive of his gratitude. The giver is always the first one to get a blessing if his giving is from the heart.

But what of all these dollars, yours, and yours, and yours, and mine? An offering to the Lord, but for what? This is the thought of the writer referred to. All these dollars, cheerfully and prayerfully consecrated, and brought together into one sum would supply the necessary means for our mission board to take up and push forward the work directed by conference to be taken up, and extend the work in other places where the Lord is pointing us with unmistakable signs to parts of the field waiting for our ingathering of His harvest.

A special offering is something over and above that otherwise given. It is not to be anticipated or followed by cutting short some other offering. If you habitually give a tenth or in any other way have fixed the amount of your giving for the Lord's cause here and there, the *special* offering must not come out of that. The Israelites in the olden times were to bring their tithes as a matter of course, and they were to express by these their recognition of and gratitude for God's blessings; but the Lord also provided for special free-will offerings, in the giving of which we see that the people who brought them found much joy and great blessing.

There is hardly a member in all our congregations who can not make such a special offering of one dollar during the year 1900 and there would perhaps be but few among them of whom the Lord could say as he said of the poor widow who "of her want did cast in all that she had, even all her living." May this "one dollar thought" find a very general response. Let it be in a peculiar sense a thank-offering of special rejoicing before the Lord. And should one or another feel that his loving enthusiasm was cramped by the size of the suggested offering, this can be made to fit by the process of multiplication according to ability.

Did Priscilla Write Hebrews?

That genius among modern Biblical critics, Prof. Adolf Harnack, of Berlin, comes forward with a brilliant guess, the substance of which is that a woman wrote the Epistle to the Hebrews, and this woman no less a person than Priscilla, the wife of Aquila, the two having been among the most prominent laborers in the early church.

The guess is altogether a happy one, and is by no means as devoid of justification as it would at first appear.

The authorship of Hebrews has perplexed Bible students ever since the Reformation, yea, since pre-Reformation times. The chief cause of the perplexity is the absence of any superscription or signature. All the other New Testament Epistles, with the single exception of 1 John, begin with the name or the office of the writer. In 1 John, the personality of the writer is so transparent in the style that there can be virtually no question but that the beloved disciple wrote it.

But with the Hebrews it is different. It can hardly be proved that an apostle wrote it. This conclusion Luther arrived at after a careful study of Heb. 2: 3. But that a Jew wrote it is undeniable. The perfect familiarity of the writer with Mosaic types is sufficient proof of this. But though of Jewish blood, he (or she—Harnack) must have been a devout Christian, for there is not within the limits of the New Testament a more noble and beautiful interpretation of the office and work of Christ. It may be regarded as an introduction to Leviticus, and, more still, an inspired commentary on the whole Mosaic dispensation. But no matter whether a woman or a man was employed in its production; the Spirit of God wrote the Epistle to the Hebrews.

What is Foreordination?

Our esteemed pen-brother of the *Review* wants to know just what in our opinion foreordination is. He is correct in concluding that we believe in it. He did not misread our paragraph.

Now it is easy to say what foreordination is as revealed by a careful study of God's word. It is hard to define it according to the way some people understand it. And we would right here deplore the fact that the distorted extremes of the truth have been so dinned into people's ears that even the sober truth has a hard time in securing a respectful hearing. Besides, the Word of God does not care for anybody's opinion. "Thus saith the Lord" ought to settle the matter.

Foreordination is a sovereign act of God, comprising a series of acts, by which He selects and separates and begets and sanctifies human beings, and thus calls and fits them for everlasting communion with Him.

This is our definition of it, and here we might close, for the question submitted has been answered. But a host of new questions is generally raised by such a definition. A little amplifying of the definition with the hope of clearing up some of these questions may therefore be in place.

The salvation of man is, according to promise, a free gift from God. It is not obtained by willing or running; everyone must simply receive it. The grace of God will bestow salvation upon every one that wants it. But by nature man does not even want it. Unassisted by God man does not care for righteousness and eternal life. Scripture pictures the old, unrenewed Adam as dead (spiritually); and how can a dead man will anything? Scripture tells us in varied language and figures how utterly helpless the will of man is; and how all things are therefore dependent upon God. The will of man is incapable of regenerating him. We are born "not of the will of man, but of God," John 1: 13. Then too the natural will is incompetent to obey, even after regeneration. "For it is God which worketh in you both to will and to do of his own good pleasure." Phil. 2: 13. Thus the renewed will (not the natural) is the working of God and is the gift of God. The child of God claims no credit for it. The renewed will is often addressed and exhorted in the Epistles, but it is given, like a talent, not to the unsaved, but to the saved. Even granting that the natural will of man has any virtue about it, we learn nevertheless from Paul (Rom. 7: 18) how little virtue it really possesses. "For to will is present with me; but how to perform that which is good, I find not." Who cares for a will that cannot perform? Nor can the unrenewed will better its owner or make him more God-like. "Whom he foreknew, he also foreordained to be conformed to the image of his Son," Rom. 8: 29.

The one thing mentioned in Scripture that seems to come nearest to the exercise of a will is what the Word calls Faith. Yet even faith is itself a gift of God. The case of Lydia (Acts 16) is instructive. "Whose heart the Lord opened that she attended unto the things which were spoken of Paul." When Peter expressed his conviction that Jesus of Nazareth was the Christ, the Son of God, his confession was answered by the words, "Flesh and blood have not revealed it unto thee, but my Father which is in heaven." According to Paul, (1 Cor. 12: 3), "no man can say that Jesus is the Lord but by the Holy Ghost." God bestows saving faith in connection with the hearing of his Word. "Faith cometh by hearing, and hearing by the Word of God." In short, Faith is a favorable attitude toward the truth, brought about by God, and his Word is the occasion of its manifestation. Paul speaks of such that "received not the love of the truth."

But we know that most men will be lost. "Few there be that find it," said Jesus. If salvation from start to finish, involving all its various steps and accompaniments, is all the sovereign act of God, why then are not all saved? Why, for instance was Esau rejected? Because of the essentially grovelling nature of Esau who would not have given glory to God and if God had given him all, but would have sold them as he sold his birthright, for something lower. God hates all such that hold the truth in unrighteousness. We believe that there are plenty of men of Esau's stamp in the world to-day. God knows his grace will be trampled under foot by such.

The only means of grace which he permits to be universally disseminated is the Word of his grace, the Gospel. Everybody shall hear it, and nobody shall then be able to excuse himself before the bar of Judgment. The Word is not always a power unto salvation, but instead, often a fan, separating that which had already been chaff from the wheat—a witness, making manifest the real state of every heart, that God might be justified in all his ways. He has weighed all men in the balances before they hear the Word.

But the best of all arguments in favor of the truth of God's foreordaining mercy is the simple, artless, spontaneous testimony of those who, having been born again, are God's children. They will tell you without exception that it was the grace of God from first to last that saved them. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill to set them among princes, and to make them inherit the throne of glory." They magnify his mercy all the day. It would be madness to try to convince them that they are wrong; and who would dare to attempt? They would regard it as a blasphemous suggestion. And God cannot but be pleased with their disposition to ascribe all to him. They are the true worshippers, and no discordant note of boasting is ever heard in their chorals of praise.

"Concerning all our religious feelings and actions, we must be able to say, Lord thou hast wrought all our works in us."—*Spurgeon.*

From Our Correspondents.

Edenburg, Manitoba.—During the Pentecost-holidays seventeen persons were baptised in our congregation. And on Tuesday, June 5th, our semi-annual mission festival was held here in Edenburg. This was very largely attended from far and near; and a very blessed day was spent. The collection was larger then ever before ($118.00). Two ministers from a neighboring congregation were also present, but did not take active part; nevertheless we were very glad they had come, showing thereby that they are not disinclined towards us and our work. We hope, the time may soon come, when we may work hand in hand in the upbuilding of the kingdom of God and the spreading of the Gospel of our Lord Jesus Christ.

Noble, Iowa.—This community is blessed with good prospects for a full harvest of nearly all grains and fruits. Not only have these natural things been awakened to a rapid growth by refreshing showers, but especially also the souls, in which there was little life, by the refreshing services held the last month.

On May 27th fourteen young persons made confession of the Lord as their Savior and were baptized at the Noble church, and four at Wayland on the evening of June 10th. Rev. Schantz, of Yuton, Ill., paid us his promised visit from June 2nd to 11th. Services were held at one church or the other every night during his stay.

Communion services at Wayland were held June 3rd; at Noble June 10th. Children's exercises at Noble Saturday evening, June 9th; at Wayland Sunday evening, June 10th, before the baptismal service. Large audiences were present at all the services.

Donnellson, Iowa.—Our beloved pastor, Chr. Schowalter, has again commenced instruction with quite a class of young persons. A large number gathered to partake of the Lord's Supper on Whit-sunday at our church. On Whit-monday no services were held in order that all could take part in a Sunday-school Convention held near by. The season is far advanced, having been blessed with excellent growing weather, we look hopefully forward to a bountiful harvest. May it awaken true thankfulness to the Lord.

The membership of the congregation has been increasing of late and we can hear it said often we will soon be compelled to build a larger church. Rev. Schowalter preached to a very full house the Sunday following his return from New York, and gave us a very interesting account of the Missionary Conference held there, from which we hope much good will result. At the close of the services that day, two young women were taken in as members. As usual, the Holy Sacrament was partaken off on Easter.

Berne, Ind.—In answer to a repeated invitation, our minister, Rev. S. F. Sprunger, went on the 19th of May to Dalton, Ohio. Rev. J. W. Kliewer, who is teaching German school here in town, preached in his stead on Sunday the 20th. Bro. Kliewer still goes to Woodburn, Ind., every two weeks and preaches for the members there.

On the afternoon of the 21st of May, the golden wedding of two of our oldest church members, Mr. and Mrs. John Soldner, was celebrated. On the morning of the same day, their youngest son, Jonas, arrived from California where he has been for almost 13 years, and the joy therefore, was great when he entered once more after seven years absence (in '93 he had been home for a visit). Bro. Jonas Soldner is an experienced school teacher and has taught school in California during these years of his stay there. All the children, with the exception of Barbara, wife of Rev. P. P. Lehman, Alvin, Mo., were present; also the twenty-four grandchildren. A short program was rendered, consisting of songs, recitations, etc. Rev. I. A. Sommer led in prayer and made a few appropriate remarks. May God bless the old couple in the days to come, as he has done in the days past.

In the first week of June, Prof. B. F. Welty, from Bethel College, was for a few days in our midst visiting his mother, brothers, sister and friends. He sailed for Europe on the 16th of June, where he intends to spend a few months.

On the 12th of June our Ladies' Mission Sewing Society had a special gathering at the church, at which occasion eleven quilts and four comforts were made.

Excelsior, Mo.—Our church being almost 200 miles away from the nearest of our conference churches, it is seldom that we have the pleasure of reporting a ministerial visit from any of them. It is now about a year since we had the last visit of this kind.

A few weeks ago the correspondent visited the remnant of a former church in Hickory county, this State. Several years ago a small congregation existed there under the auspices of Bro. Peter S. Lehman, who died in Berne, Ind., a little more than a year ago. The congregation never was large, and the majority of this small membership moved away again; the location did not seem adapted to such an agricultural people, as the Mennonites as a rule are. So, now the membership is all found in three families. With two persons lately baptized, it now consists of seven members, who joined at the communion table a few weeks ago. They would enjoy visits from brethren of other churches, especially ministerial visits. Going east or west through the country, a person can come tolerably near the brethren by selecting the "Frisco" railroad in going through Missouri and Kansas. Whoever projects making such a visit, should first write to Bro. Chr. Gerber, Wheatland, Mo., who will gladly give all further details regarding the route.

Since, as has been remarked, we live so far from our conference churches we believe ourselves justified to step over the denominational boundary line and unite with Christian people of other denominations to further the cause of Christ.* So we intend to take part in a Union Sunday School Convention of our township on July 24th.

*) This is proper in all cases. Interdenominational fellowship for the furtherance of the cause of Christ is prima facie evidence of the spirit of the Master in His followers. Where the denominational fences are so high as to prevent our easily getting together for mutual encouragement and help, they need to be lowered and the quicker the better.—EDITOR.

Butler Co., Ohio.—Miss Lissetta Kinsinger, the matron of our mission school at Cantonment, is at present with us. At our mission meeting on May 3rd and also at the church on the 20th, she made addresses, telling us of the mission work at Cantonment.

June 10th was an occasion long to be remembered by our people. This Sabbath was set apart in which our pastor would especially preach to the old folks. They were all present except about eight, who were too feeble and sick to attend. Our pastor had the old people all seated on the front seats and after the sermon they sang "Nearer my God to Thee." The sermon was to all, both old and young, a very impressive one. He compared life with a river. Youth was the fountain with its sparkling pure water; middle age was the river become larger, more turbulent and interspersed with rocks and shoals, representing the dangers and trials of life that come to us during that period. This part of the river also represented the working period of man. Just before the river emptied into the ocean there was once more a soft, gentle flowing, representing old age with its rest, and with its waiting until the call of the Savior. The house was well filled and no doubt every one was solemnly impressed with the grave duties of life.

Our annual Children's Day gathering was almost a total failure, owing to the rain. The meeting was postponed indefinitely owing to the present busy season.

A congregational meeting was held on May 4th. At this meeting the plan of our parsonage was shown and explained in detail. The bids from the contractors were also opened and after a unanimous vote to proceed with the erection of the building, it was let to the lowest bidder, Jacoby & Yingling, of Seven Mile Ohio. At present the excavation is nearly completed.

Our pastor made visits to Miamisburg and vicinity in behalf of Mrs. Jordy and Mr. Matt, who are both too feeble to attend our meetings.

The angel of death has appeared in our midst. Grandmother Jotter died on May 3rd and Anna Sommer on May 5th. Mrs. Jotter was born in Hessia, Germany on May 3, 1819. During the past four years she suffered with the debility of old age. Under the kind treatment of her children she bore her affliction faithfully. With confident trust she awaited the coming of her Lord to take her home. In the early hours of May 3, 1900, she gently fell asleep, this being her birthday. She reached the age of 81 years. She leaves four children, eight grandchildren, two brothers and two sisters, and many friends to mourn their loss. Her husband and one daughter preceded her to eternity.

Mrs. Anna Sommer, the wife of our janitor, was born in this county. After faithfully waiting upon her sick mother she was taken sick and after only a few days of suffering, died on May 5, 1900. Thus reaching the age of fifty years, two months, and five days. She leaves her husband, her sick mother, one brother, four sisters and many relatives and friends to mourn their loss.

Convention Echoes.

The 5th annual Convention of Young Peoples' Societies, held in the Souderton church, June 4th, was a warm, inspiriting occasion and was fairly well attended. There might have been more general participation in the discussions. Scores of Mennonite young people, members or non-members of societies, are growing up in our churches, and year by year new faces appear in these gatherings, representative of youthful enthusiasm and energy, yea, here and there of originality and exceptional talent. Let these newcomers be heard from. Let them give their talents exercise, opportunity to develop. We want to discover available spiritual timber.

The method of feeding the guests adopted by the Souderton brethren, was most happy.

The presence of Bro. Penner, soon to be a Missionary in India, was also highly appreciated. His helpful words in the Convention were especially well received. The Mennonite young people of Pennsylvania bid him God speed with prayers on their lips.

The most difficult task is to get people to believe the things they think they do believe.—G Campbell Morgan.

Rev. Charles M. Sheldon is said to have been in Philadelphia during the recent Republican Convention.

Life is the workshop of eternity, the time for making destiny.—G. Campbell Morgan.

Dr. H. G. Weston, president of Crozier Theological Seminary, and a familiar figure at Northfield Conferences, wrote at the age of eighty a work entitled "Matthew, the Genesis of the New Testament." Moody was to have written the introduction to it, since he suggested the book, but God had ordained otherwise.

Truth Better than an Oath.

A little boy was brought into court recently as a witness. He did not know what an oath was. The judge requested him to tell the truth. The boy promised and kept his promise. Why cannot grown-up Christian people tell the truth without having recourse to an oath?

For the Young People.

Prayer Meeting Topics for July.

July 1—When is a Nation Safe? Deut. 16: 1-11.

The essence of safety is security against harm or injury. Absence of danger is not a necessary condition of safety. There may be absolute safety in the midst of the most threatening surroundings, as long as there is present a protecting power able to ward off the menacing evil. Israel was to dwell in safety not because there should be no enemies watching for the first opportunity to pounce upon and rob them of their God-given blessings, but because the Lord would be their shield and their sure defence. He who with a strong hand had brought them out of their affliction and bondage in Egypt would also deliver them from their adversaries in the land which he gave them for a possession. God's people in all ages are safe *because* they are his, not only in name, but in fact as is shown by their obedience to his laws. "Happy is that people whose God is the Lord."

As in the case of the individual so also for a nation the strait and narrow way is the only way of safety. Where righteousness prevails the people rejoice. But where the wicked beareth rule destruction is sure. The Christian people in the nation and the Christian nations in the world are the "salt of the earth." If this salt is good and exercises its preserving qualities, in other words if Christians faithfully stand by the principles of the religion they profess, the forces of evil from without and from within will be neutralized and their is safety. But if the salt has lost its savour, wherewith shall it be salted? it is henceforth good for nothing but to be cast out and trodden under foot.

July 8.—The Power of Small Things. Mark 4: 30-32.

Dispise not the day of small things. It is the rule in this world that every great result can be traced back to seemingly small beginnings. Notice, the plural form is here used; for, as the mighty river owes its greatness not to the increase of the water flowing from a single spring but to the uniting of many rivulets and streams flowing together from almost innumerable springs, so we trace every great work back not to one but many small beginnings arising often, like the rivulets, simultaneously and at widely separated places all unconscious of one another. Each of the small tributaries has its share to contribute to the final outcome.

Growth is by addition—healthy growth by assimilated addition. In the living organism it is the life principle that assimilates and thus adds particle by particle to the size and the strength of the body. And so God in all his universe brings together into harmony and union for great results. Uniting of parts into a harmonious whole is a divine principle to be observed on every hand. The power of small things is the divine power by which they are made integral parts of greater and still greater schemes in God's eternal purposes. Thus too in the spiritual realm. The kingdom of God is like a living, growing plant. God himself is its life and that insures its growth. The manner of its growth is indicated in Acts 2: 47,—And *the Lord added* to them day by day those that were being saved.

July 15.—How Mission Work will gain Success. Acts 1: 6-14.

When the little flock of disciples was scattered like sheep whose shepherd was smitten, when the lifeless form of the Master was laid in the tomb, the great mission of the Son of Man seemed to have abruptly ended in failure. He had indeed accurately foretold these tragic developments and had sought to prepare his followers for the trial of their faith; but it was to them all very dark and their hopes were buried with their crucified Master. The Twelve and the Seventy had had a direct share in His mission to their own people, and now what had it all come to? When later the risen Lord had gathered again the frightened and discouraged believers, he invested them with the special commission as those to be sent forth by him even as he himself had been sent by the Father. "As the Father hath sent me, even so send I you." "Go ye into all the world." But first, "tarry ye in the city of Jerusalem until ye be endured with power from on high." Then they should do even greater works than those they had seen, in the power of the Holy Spirit. Their work, too, would be attended with persecution and would call for sacrifice on their part; but He would be with them and He would come again in glory, in which glory they should share.

Here we find the answer to the question of our topic. Successful advance in the great missionary work of the church has been and always will be conditioned on the power of the Holy Spirit working in the messenger and accompanying the message. Only as the church waits upon the Lord with one accord in prayer for the promised endnement can she go forth efficiently to carry out the great commission and gather in the harvest of souls.

The line of advance from beginning to end is and will be strewn with precious lives sacrificed in the service. God's love for the world cost him an infinite sacrifice; but he made it willingly. He sent his Son, the first great Missionary. Christ gave himself. The missionary spirit is the same to-day. In a modified sense of course, the life of the missionary is given for the lives of those he would save in Christ's name, and out of the very graves of the martyrs springs new life for the blessed cause.

And the hosts of God as they march onward under the banner of the cross are fired with enthusiasm by the thought of their King coming in majesty and glory to gather the redeemed out of every nation to be with him in eternal glory. Behold, "this same Jesus who is received up from you into heaven shall so come in like manner as ye beheld him going into heaven."

July 22.—The Needy at our Door. Luke 16: 19-31.

"The poor ye have always with you," said Jesus. How true this is! The world is full of poverty. This arises not from any lack of provision on the part of God. He has provided a great abundance to supply every creature of his. The student of nature is filled with amazement at every turn as he discovers the wonderful provisions of the Creator for every created being, even down to the very minutest, in its peculiar surroundings and its needs for the sustaining and comfort of its existence. For man, the creature of His image, the Creator was especially considerate. Nothing that could conduce to his happiness was omitted. Every provision was perfect. Then why should there be any want, any poverty? One word explains it all, Sin. But let us not misunderstand. Poverty like disease is the result of sin. Without sin neither would be found in the world. But as every case of sickness does not point out the sick one as a sinner above others, neither does poverty. The very reverse is often true; and every case of affliction calls for sympathetic help, one as much as the other. Sometimes, indeed, sickness is caused directly by sinful indulgence or neglect. So is material poverty. As in the one case so in the other we can not plead this as an excuse for refusing help. If only those should be helped in whose lives no mistakes have been made we would all have to suffer.

The help given to the needy should always be so given as to serve, as far as possible, the highest interests of those helped. Jesus when he fed and healed the needy about him, had always a view to their higher interests of the soul. People on the whole are more ready to give silver and gold than that without which the material gifts may prove more a curse than a blessing. The giver should not fail to give himself—his sympathy, his love, his intelligence, in order to give real comfort to the needy, and if possible help him into a position of self-help. And above all should we not forget the ministry in spiritual blessings. Poverty of soul is the greatest poverty of all. The rich man in the parable gave nothing, not even the crumbs from his table, much less that sympathy and love which would have shown him to be fit for companionship with Lazarus in Abraham's bosom

July 29.—Cumberers of the Ground. Luke 13: 6-9.

The Lord looks for fruit from every tree planted in his vineyard. This does not say there may not be rose trees in his garden. The delightful fragrance and elegant beauty of the rose are its ligitimate fruit. It is that for which it was created. But fig trees are planted for figs, and the gardner has a right to expect figs in due season. Otherwise the sunshine, the rain and the soil are taken up in vain and the tree is only a cumberer, hindering the growth of the good trees and a discredit to the vineyard. The parable teaches that the Lord looks in every life for the proper fruit in response to the love and care bestowed upon it. How sad to think that in some of our lives He should look in vain, perhaps find leaves indeed with a hypocritical show, but no fruit.

Again it teaches His long-suffering patience. Shall we not improve the days and years of grace in which he suffers us, and respond to the special pleading of His spirit, allowing Him to permeate our lives and bring forth the fruit of His love to the end of our welfare and His glory?

Young People's Convention at Souderton.

The Fifth Annual Convention of the Young Peoples' Societies of the Mennonite Churches of the Eastern District Conference, was held at Souderton, June 4, 1900.

A short time before the appointed hour, 2 p m., delegates of the different societies of the Mennonite churches began to assemble at the church at Souderton, and shortly after two o'clock the meeting was called to order by the chairman. A short service of song was engaged in which brought all the feelings into harmony and stirred up the enthusiasm of all present.

Rev. A. B. Shelly led in devotional exercises, using for the Scripture lesson the second epistle of John.

After singing another hymn Rev. A. M. Fretz proceeded to speak words of welcome to the visiting societies

He welcomed them for several reasons. First, he welcomed them for what the initials Y. P. stand for. They stand for Young Power. Then he welcomed the convention for what it brings to them. It brings spiritual enthusiasm.

A response followed by the presiding officer, Rev. A. S. Shelly.

The convention next appointed the president, to continue for the entire session, instead of J. M. Shelly who had been chosen at the last convention but was absent.

A hymn being sung, the first topic, "Mutual relation of the Church and Young Peoples' Society" was opened with an essay by Miss Amelia F. Landis. In her essay she compared the Church and Society to a tree with its branches,—the Church the trunk and the Society one of its branches. If the Society is taken away from the Church as the branches from the trunk it will die.

This was followed by a discussion in which the main points were that the Society should always be a part of the Church, and hold its meetings in such a way as would meet the favor of the Church. The fact that so often some of the church members and officers were opposed to the Society is due to the fact that the very people opposed never attend the meetings and do not know what they are.

After singing a hymn, the topic, "A Look into the Future of Young Peoples' Organizations" was introduced by Reno B. Rosenberger. In his talk he traced the progress of the movement since its beginning, and predicted a still more glorious future for the Societies, laying particular stress on the C. E. movement. In the discussion which followed, various experiences in society work were given, but the look to the future was hopeful for great progress.

An open parliament on, "Why am I, or Why am I not a member of a Young Peoples' Society?" was conducted by Rev, N. B. Grubb. Many good testimonies were given for the cause by members of the different societies.

After a motion ordering the appointment of a committee on nomination, the chairman appointed A. S. Berky, Howard Moyer and Amelia F. Landis to serve on said committee.

The meeting was then adjourned to meet in the evening at 7.15. During the intermission the visitors were entertained at the home of Henry Detweiler where a pleasant time was spent by all.

The evening exercises were opened at 7.15 with a song service and devotional exercises led by Rev. W. S. Gottshall, using as the lesson the second chapter of Ephesians.

The first topic, "The Quiet Hour" was opened by Joseph B. Bechtel, of Philadelphia. He said: "Silence and quietness are symbols of Christianity itself." The three points dwelt upon by Mr. Bechtel were What is it, Its needs, Its blessing.

The Quiet Hour is a promise between the ego and God to use a set time each day in prayer. It is positively a need to the Christian. It is the office to restore the lost fellowship with the Master.

The greatest of all its blessings is to bring us in closer touch with the Master. Christ kept a quiet hour when he went away from his disciples and the multitude to pray, why should not we?

The discussion was opened by Rev. S. M. Musselman, of Germantown. He said: "Our lives are busy lives, and we must needs take some time apart for ourselves to commune with the Master and thus gain strength."

Among remarks made by others were expressions of the great helpfulness of the Quiet Hour. Also the quotation,

> I love to steal a while away
> From little ones and care;
> And spend a little while each day
> In solitude and prayer.
>
> (Phebe Brown)

Rev. Bomberger said: "Conscience is a feeling of difference between what one thinks is right and what one really does Hustle almost kills our spiritual life as well as our bodily life. Therefore the need of the quiet hour."

After a few moments spent in silent prayer and the first stanza of "Nearer My God to Thee" the convention was favored with an address by the Rev. H. A. Bomberger, of Philadelphia, on "Is the Old Book from God."

During his address he made the following remarks: The modern attacks on Scripture and Christianity are not made by frontal attack but by flank movements. Members of society should be prepared to answer any questions put by the enemy to try to upset our faith. Our creed is, I believe that the Old Book is from God.

The reasons for this belief were stated by the speaker as follows: (1) What it says of itself proves that it is from God. The book is full of what God said.

(2) We believe it because of what Jesus Christ says about it. You can not destroy the Bible before you destroy Jesus Christ himself.

(3) We believe it because of what others have experienced of it. James, Peter, John and Paul all prove its truth by their testimony.

(4) We believe it because of its marvelous prophesies. How marvelously the prophesies of Christ have been fulfilled thus far. The Jew is an everlasting testimony to the truthfulness of the Scripture. The Jew is just where the Book of God says he would be.

(5) We believe it because of the part it has played in the history of the world.

All history is the history of a book, the Bible. Take away all history relating to the church and there will be no history left.

(6) We believe it because of what it is to-day. The Book is more read and more wonderful than ever before. It is unsurpassable as a book of literature and as a book of law.

After a selection by members of the home society the committee on nominations reported the following:—Pres., S. M. Musselman; Vice Pres., Reno Rosenberger; Sec., Florence Shelly; Treas., (chosen by convention,) J. Oscar Fretz; Program or executive committe, S. M. Rosenberger, H. S. Gottshall and J. D. Moyer.

After invitation by Schwenksville and Quakertown societies it was agreed on motion to hold the next convention at Schwenksville. The President requested the members of each society to rise so we could see how each was represented.

After the answering of several referred questions and a brief consecration service led by Rev. A. S. Shelly the meeting was closed with a song, and a prayer by Missionary P. A. Penner.

All went away from the convention feeling that they were better fitted to go home and work in their own society and that they were greatly blessed and upbuilded by the exercises.

May God's richest blessings rest upon the work of all Young Peoples' Societies.

LOTTIE SHELLY, Sec.

"It is written" should be in the heart and on the lips of every Christian. "It is written" should decide every controversy, settle every doubt and overcome every difficulty. —F. WHITFIELD.

For the Sunday School.

Sunday School Golden Text Thoughts.

Selected Principally from Mooay's "Thoughts from My Library."

July 1. Of a truth Thou art the Son of God. Matt. 14: 33.

Our Savior drew men round about Him, making it impossible for them to break away from Him, and rendering it necessary that they should centre their being on Him, and, by every instinct of affection and spiritual life, as it were, call Him their all, as they did; and I regard the attempt to disenchant the Christian world, and take from them their faith in the Divinity of Christ, as infernal robbery. It is not robbing Christ of His crown, but it is robbing me of my hope. It is not degrading heaven, but it is making the earth an Aceldama. It is not taking anything from the dignity of the Savior, who stands in sufficiency and power; but it is taking away that on which the soul rests. It is making the world say as was said by Mary in the garden: "They have taken away my Lord and I know not where they have laid Him." H. W. BEECHER.

As there can be no argument of chemistry in proof of odors like a present perfume itself; as the shining of the stars is a better proof of their existence than the figures of an astronomer; as the restored health of his patients is a better argument of skill in a physician than labored examinations and certificates; as the testimony of the almanac that summer comes with June is not so convincing as is the coming of summer itself in the sky, in the air, in the fields, on hill and mountain; so the power of Christ upon the human soul is to the human soul evidence of His Divinity, based upon a living experience, and transcending in conclusiveness any convictions of the intellect alone, founded upon the comtemplation of mere ideas however just and sound. —IDEM.

July 8. Jesus said unto them I am the Bread of Life. John 6: 35.

Christ calls himself "the living bread"—the manna which came down from heaven. Remember how the manna fell. It lay all round the tents of Israel. The Israelite could not stir from his tent without doing one of two things—he must either gather the manna or trample upon it. Every man living is doing either the one or the other now. Either the one or the other you are doing. Which is it? —F. WHITFILLD.

He who has the Bread of heaven spends his life in the banqueting house of God —JOSEPH PARKER.

To feed on Christ is to get His strength into us to be our strength. You feed on the cornfield and the strength of the cornfield comes into you and is your strength. You feed on Christ and then go and live your life; and it is Christ in you that lives your life, that helps the poor, that tells the truth, that fights the battles, and that wins the crown.

—PHILLIPS BROOKS.

July 15.—Lord, Help Me. Matt. 15: 25.

There is a chain of but three links in this prayer of the poor woman of Canaan, but it reaches a long way. Some of the most beautiful prayers ever uttered, are very short prayers. This is a very short prayer—any child can say it. There are three links in the chain, mark you. One link is on the throne of God; it is "Lord." The other link is down here; it is "me." And then there is a great link between that and this; it is "help." "Lord help me." And the greater your need, the more that middle link in the chain will express. —MARCUS RAINSFORD.

Faitb never goes home with an empty basket.
—ELIJAH P. BROWN.

Faitb is the cable which binds our boat to the shore and by pulling at it we draw ourselves to the land; faith unites us to God, and then draws us near to Him. —SPURGEON.

If you would have your prayers accepted, they must be arrow shots from the heart; none else reach the throne of God. —GUTHRIE.

July 22. If any man will come after me, let him deny himself, and take up his cross, and follow me. Matt. 16: 24.

The cross is easier to him who takes it up than to him who drags it along. —J. E. VAUX.

Christ's cross is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor.
—RUTHERFORD.

We are wont to say that Christ died that we might not die. We should speak more truly if we affirmed that He died that we might die. He died *for* sin that we might die *to* sin; He bore our guilt in His own body that we might bear about His dying in our bodies. — — — —

Our will's surrender to Christ's, even as His will was surrendered to the Father's; our self-pleasing daily foregone for His sake who "pleased not Himself; our ease surrendered day by day in order that we may endure hardness as good soldiers of Jesus Christ,—these are the crucial tests of discipleship. Our souls are saved only by Christ's outward cross of atonement; they are sanctified only by His inward cross of self-abnegation. —A. J. GORDON.

Men will wrangle for religion, write for it, fight for it, die for it; anything but live for it. —COLTON.

July 29.—This is my beloved Son: hear Him. Luke 9: 35.

O soul of man, has the revelation of the Son of God ever been thy experience? Dost thou know that Christ is in thee? If thou truly believest in Him, there is no doubt of it. "Know ye not as to your own selves, how that Jesus Christ is in you, except ye be reprobates?" And yet thou mayest be in ignorance of this transcendant possession. Ask God to reveal His Son in thee, to make thee know experimentally the riches of the glory of this mystery. He will rend the veil of the inner life in twain from the top to the bottom, and in the most holy place of thy spirit disclose the Shekinah of His eternal presence. Two conditions only must be fulfilled. Thou must be prepared to yield thine own will to the cross; and to wait before God in the silence and the solitude of thy spirit. —F. B. MEYER.

The fullness of heaven is Jesus himself.
The duration of heaven is the eternity of Jesus.
The light of heaven is the face of Jesus.
The joy of heaven is the presence of Jesus.
The melody of heaven is the praise of Jesus.
The theme of heaven is the work of Jesus.
The employment of heaven is the service of Jesus.

For the "Mennonite."

The Way to be Saved.

The way to be saved is to believe on the Lord, the almighty God, maker of heaven and earth. God tells us in his word that whosoever believeth on Him shall have everlasting life.

We may have an assured confidence in God—He is true and faithful. There is a fountain opened where all weary sin-sick souls may go for heart cleansing. Thanks be to God for such a healing cleansing fount. He is able to heal both body and soul, to which I can give a personal testimony. He healed my soul and accepted me as his child. I was sick in body, and had to use two crutches to walk. One morning last winter my faith suddenly took a firm hold on Christ's promises, I took my Bible and was reading God's word to me, when a voice like that of Jesus spoke to my heart saying. "Believe, arise, and walk." I obeyed and since then had no need for my crutches. I feel I have a right to praise God.

Now dear reader, if you are sick soul or body, go to Jesus our Divine Healer he has power to heal you.
Souderton, May 1900. LILLIE ZUSCHNITT.

Human Ostriches.

Some people are under the mistaken impression that they can flee from God. They forget Him in their lives and imagine He forgets them. Because they cannot see Him they believe He cannot see them. They are like the ostrich that hides its head in the sand so that it cannot see the pursuing hunter, and thinks it is unseen by the hunter. But presently it is ensnared.

Eastern Sunday School Convention.

The twenty-seventh annual Sunday-school Convention of the Eastern District Conference will be held in the West Swamp Mennonite church, near Milford Square, Pa., on Tuesday, August 14, 1900. The following program has been arranged by the committee:

10.00 a. m.—Song service, followed by devotional exercises, conducted by the retiring president.

10.30 a. m.—Address of welcome, by A. G. Moyer. Response, by W. M. Gehman.

10.45 a. m.—Organization, reports of schools and general business.

11.15 a. m.—Open parliament on Sunday-school work in general, conducted by Irwin B. Bauer.

11.45 a. m.—Intermission.

1.45 p. m.—Song service and devotional exercises, conducted by Rev. W. S. Gottshall.

2.00 p. m.—*First Topic:* Training of Sunday-school teachers. Rev. S. M. Grubb.

2.45 p. m.—*Second Topic:* Prominent requisites of a successful Sunday-school worker. Miss Addie Mullen.

3.30 p. m.—*Third Topic:* The Sunday-school a Missionary agency. Harvey S. Gottshall.

4.15 p. m.—Collecting and answering of referred questions.

4.45 p. m.—Intermission.

7.00 p. m.—Song service and devotional exercises, conducted by Rev. A. S. Shelly.

7.20 p. m.—*Fourth Topic:* The ideal Sunday-school. S. M. Rosenberger.

7.45 p. m.—Address by Rev. O. H. Melchor, President of Bucks County Sunday School Association.

8.30 p. m.—Review of Convention by Rev. H. G. Allebach.

Closing devotional services by the president.

Living Hymns singing books will be used. Those having of these books are requested to bring them along.

Unholy Mixture.

We cannot be saved in part by self, and in part by the promise of God. The principle and notion of earning salvation must be expelled from the mind. Every degree and form of it must be "cast out." If we are so unwise as to place our dependence partly on grace and partly on merit we shall be resting one foot on a rock and the other on the sea, and our fall will be certain. There can be no dividing of the work or of the glory of salvation. It must be all of grace or all of works, all of God or all of man; but it cannot be half of one and half of the other.—*Spurgeon.*

The Prayer of the Untorgiving Man.

"O God, I have sinned against Thee many times; I have been often forgetful of Thy goodness; I have broken Thy laws; I have committed many secret sins. Deal with me, I beseech Thee, O Lord, even as I deal with my neighbor. He hath not offended me one hundredth part as much as I have offended Thee, but I cannot forgive him. He has been very ungrateful to me, though not a hundredth part as ungrateful as I have been to Thee, yet I cannot overlook such base ingratitude. Deal with me, O Lord, I beseech Thee, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, I beseech Thee, O Lord, as I deal with him." Can anything be more shocking or horrible than such a prayer? Yet this is just the prayer the unforgiving man offers up every time he repeats the Lord's Prayer.—*Bishop Hare.*

Marriages.

STEHLEY—HARPER.—On May 17, 1900, at the home of the bride, by Rev. Jno. C. Mehl, John S. Stehley, of Middlebury, Ind., and Maude Harper, of Goshen, Ind.

Deaths.

GOTTSHALL.—On May 28, 1900, in Boyertown, Pa., Martha Rebecca Gottshall, daughter of Frank and Hannah Gottshall, aged 8 months and 27 days. Services by Rev. H. G. Allebach.

BORNEMAN.—On May 29, 1900, in Boyertown, Pa., Margaret Borneman, *nee* Hiestand, aged 73 yrs., 2 mos. and 3 days. Deceased suffered about a week of pneumonia. Her husband, Amos Borneman, preceded her in death by over 20 years. Services in Boyertown Mennonite church by Rev. H. G. Allebach. Text, John 11: 25, 26.

Statistical Summary of Eastern Conference for the Year 1899.

NAME OF CONGREGATION.	Gain by Baptism.	Gain by Restoration.	Gain by Visitation.	Loss by Letter.	Loss by Death.	Loss by Excommunication.	Removal.	Number of Certificates.	Number of services in a year.	S. S. Membership.	Membership of Conference.	CONTRIBUTIONS Home Mission Thankoffering.	Home Mission Conference.	Home Mission Sunday School.	Foreign Mission Conference.	Eastern.	General Conference.	Benevolence.	Aeolian Hall.	Other Purposes.	Total.
Bercoiets	25	3	1						25		75	12									$129 84
Bowmansville	No Re	p o	rt																		17 99
Boyertown	35			1					52		38	12									
Deep Run	140	2		3					3 times a month		100	12	180 65	25 34							261 26
East Swamp	109	4		1							110	12	183 00		10 43	5 22	5 22	45 39		10 00	299 44
Finla'd	44	2							26		158	9	103 84	30 58	44 20	7 85	8 32				202 72
Germantown	15								Twice every Sunday		402	9	121 02	105 86	9 02	6 31					241 72
Hereford	271		4	1	2				Twice every Sunday		208	12	116 00	73 00		8 73					197 73
Phila. 1st Church	391	9	10	10	29	5			Twice every Sunday		300	12	896 21	65 85	130 35	88 74	51 46	20 02		20 30	1287 13
" 2nd "	41	3	8								256	12	1316 79	241 91	115 56	38 82	16 23		70 00	4649 68	7048 71
Pottstown	25		4						52		110	12	657 10	107 62					5 00		749 72
Quakertown	57	4	2						40		143	12	64 76	?							64 76
Schwenkville	197	5	1	4	4				Every Sunday		80	12	154 72	80 00	31 82			10 10	10 75		287 39
Saucon	24		1						40		80	12	463 38	56 63	31 11	15 00		137 40	?		706 52
Springfield	72	2	2						Every Sunday		90	12	111 78	52 78	11 00				7 50		183 01
Souderton	105	11	?		1				Every two weeks		90	12	43 18		17 50		21 41		27 50		111 49
Upper Milford	105				1				Every two weeks		?		345 32	75 76	6 00	4 49	3 00	12 02	55 00	10 00	110 88
West Swamp	202	2		1	1				Every Sunday		150	12	388 16	49 58	24 40	34 23	24 12				521 49
									Every Sunday		80	12	5 1	85 150	07	136 02	12 25	17 85			848 24
											40	12									

TROYER.—On May 18, 1900, near Goshen, Ind., Emma A., wife of Wesley Troyer, aged 24 yrs., 6 mos. and 14 days. At the age of fifteen the deceased gave her heart to God. Here was an exceptionally beautiful and devoted Christian life. One little son is thus left motherless. Funeral services at Forest Grove, May 20, sermon by Pastor J. C. Mehl from Rev. 14: 13.

DELP.—On April 18, 1900, at the home of her son-in-law, Henry Kratz, near Kulpsville, Pa., Catharine, (*nee Rosenberger*) widow of the late Henry Delp, aged 76 yrs., 4 mos. and 2 days. Sister Delp was the mother of three children, two of which survive. She is also survived by nine grandchildren and eight great-grandchildren. At the age of eighteen years she was baptized upon the confession of her faith and admitted into the membership of the Schwenksville Mennonite church, where, with unusual devotion she continued faithful until death. During the period of fifty-eight years of church membership in one congregation her life was always most consistant, and as a mother she always proved herself devoted to her family and alive to the best interest of her children in ever seeking their soul's salvation. Her life was a life of varied experience, in affliction, in suffering and trials of her faith, but in it all she was patient and cheerful, with willing submission to the will of her dear Master, whom she loved with all her soul and served with the powers of body and of mind.

"O, mother, thy gentle voice is hushed,
Thy warm true heart is still;
And on thy pale and peaceful face
Is resting death's cold chill;
Thy hands are crossed upon thy breast
We have kissed thy cheerful brow,
And in our aching hearts we know
We have no mother now."

DAUGHTER.

Contributions

For Heathen Missions.—General Fund.

From congregation at Summerfield, Ill., $20.00; Cong. Halstead, Kan., $25.00; West Zion cong. Moundridge, Kan., $9.50; Alexanderwohl cong. Kan., $33.12; West Swamp cong., Pa., $14.42; W. Swamp S. S., $10.02; E. Swamp cong., Pa., $16.78; Quakertown,

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XV. No. 11. Quakertown, Pa., August, 1900. Whole No. 179.

Paragraphs of News and Comment.

A German teachers' institute of two weeks will begin on Aug 6th in the building of the preparatory school at Hillsboro, Kan.

Bro. H. R. Voth and family are now back again to their people, the Moqui, in Arizona. May through their faithful labors in renewed strength many a poor benighted Moqui be led into the light of Jesus the Savior.

We have just received the good news that Mrs. Ella Saw, missionary in China, a sister of Rev. A. E. Funk, of New York, and known to quite a number of our readers, is safe in this country, being at the time of this writing with her sister near Pittsburg, Pa.

The brethren at Halstead, Kan., are the first as far as we have heard to have taken action towards putting the one-dollar suggestion mentioned in our last issue into practical effect. Many members were moved to expand the thought to more than one dollar.

The little Mennonite settlement at Banner, N Dak., consists of eleven families who moved there from Ourtown, S. Dak. They have a Sunday-school which meets regularly every Sunday, but only occasional preaching service when some visiting minister comes to them.

The Sunday-school convention on Aug. 14th, in the West Swamp church, has a program that promises many good things for those that come to share in the blessings. Let each one give the the subjects thought and come willing to contribute his share, as the spirit may give utterance, to the feast.

Two more persons expect soon to enter the family at the Mennonite Home at Frederick, Pa., having been duly admitted by the board. The Home family will then consist of nine including the steward and matron. The anniversary will this year be held about a month later than other years, viz. on Saturday, Sept. 22. Let the friends plan early to spend this day at Frederick.

The conference of the Pacific district which was held in May, appointed Bro. H. Bachman as itinerant minister for the conference, to visit during the year the different congregations and scattered families within the district. His traveling expenses and $50 for time compensation will be paid out of the treasury established by the conference for this purpose. Bro. Bachman is the pastor of the Zion congregation at Dallas, Ore.

The program committee for the Middle District Conference, requests persons having subjects or questions they desire to have brought before the conference at its annual meeting in October, to send such to the secretary of the committee, Rev. N. C. Hirschy, whose present address is Chicago, Ill., No. 42 Snell Hall, University of Chicago. Anything for the program of the Sunday-school and Young People's convention should be sent to P. C. Suter, Pandora, O.

Rev. C. E. Krehbiel, minister-elect in the congregation at Halstead, Kan., who is pursuing studies in Germany preparatory for his work in the ministry, was present at a conference of the Hessian and Palatinate Mennonites held at the Weierhof in April. His impressions of the brethren there he sums up as follows: "I am convinced that the heartiest mutual good-will exists between the Mennonites here in the Pfalz and Hessen, and those in the United States; and that each will vie with the other in petitions to our common Master that, by making us more faithful servants to Himself, He may unite us more closely with each other."

Rev. H. P. Krehbiel, pastor of the congregation at Canton, O., and publisher of *The Review*, has been spending some weeks in Kansas and other parts of the west visiting the brethren and at the same time winning friends and supporters for the new school at Bluffton. Of his experience on this trip he writes as follows in the *Review*: "The support, about $4500 in promises and cash, given to a new school a thousand miles away, shows that the brethren give without stint and with broad-minded liberality. It also manifests a large-hearted fraternal spirit, which does not limit itself to narrow local interests, but reaches out to any good cause that promises to advance the Kingdom of God. Our sojourn among the brethren of the West constitutes one of the pleasant experiences of our life."

As we write these lines we think of one across the sea, if as we trust the voyage has been a prosperous one. Bro. N. B. Grubb is one of a party of eighteen ministers making a journey to the other side and a tour through several countries of the old world. Landing according to schedule in Liverpool, England, on July 26, and spending a little over a week in that country, the journey proceeds through Holland, up the Rhine, through south Germany and part of Bavaria, back through Switzerland, France and Belgium. Bro. Grubb expects at several points in the journey to have opportunity to visit some of the brethren in the faith, especially in Holland and Switzerland. The whole trip is to occupy sixty days returning to the American shores by the 10th of September.

From Stricken India.

The following letter was received by Mr. Harrison Landis and by his permission is here given in full for the satisfaction and information of those who contribute to the funds mentioned therein. Others reading it may be moved to add also their contributions to this greatly needed and much blessed relief work. The statement given last month shows what part of the contributed funds was sent to missionary Hahn:

LOHARDAGA, May 27, 1900.

MY DEAR BROTHER:

This time your kind remittance has been especially acceptable, and was indeed an answer to my prayer for more help. We are just now at the height of the famine, and it will continue until September, whilst my means had been already exhausted by assisting other brother missionaries apart from the aid required by those who are under my immediate care. I beg leave therefore to express to you, and through you to all the kind friends who made and continue to make such sacrifices in behalf of our famine stricken people my most heartfelt thanks. I have spent lately all I had in giving seed grain, for the time for sowing has come, and our heavenly Father in mercy has sent abundant rain for ploughing the fields; besides, I gave more than half of what I have given to those around about me, to four other missionaries for the same purposes and I am grateful to say that we have got from Germany and America money enough to make grants of seed grain, at least to 10 of our native Christian brothers who were in urgent need of it. Of course, to help all who require, and help sufficiently is beyond the power of Christian charity, but we have been able to help at least, those, who without such help would by no means have been able to cultivate their fields, and this, of course, would have meant perpetuating the distress.

It will no doubt interest you to hear that we have more than 54,000 converts from among the Kols under our care, of whom are about 12,000 inquirers who joined us before the famine. As those are scattered over more than 2000 villages, you can well imagine that we require a large staff of native workers to instruct and foster all these new Christians and converts. All of them, from the native Pastor down to the village school master, are only poorly paid; they get but what in ordinary times is barely sufficient for their subsistence even according to their simple style of living. A pastor gets only from 5 to 7 dollars a month, and a village teacher only 2 dollars a month. All these assistants, (and we have about 500,) require some help to tide over the present difficulty. We have more than 2000 boys and girls in our boarding schools, the maintenance of whom, of course, costs at this time double the sum required under ordinary circumstances, and more. For the people round about me I am still required and will continue to be so for four more months to give relief work to those who are yet able to work, and I am sorry to say that by my funds running short I had to discharge about 100 people, keeping only 100 at present. On the other hand the number of those whom I have to support, sick, infirm, famished, orphans, has increased considerably, even some little babies have to be fed with milk and Mellin's food to save them from starving. It is a pitiable sight when poor fellows daily come into our compound who are reduced to mere skeletons. Government has also opened relief work and has also commenced at last to give loans for the purchase of seed grain, but Christian charity has still a wide scope for its actions, and without it, doubtless many more would suffer and die. And then whatsoever we do as Christians is done in the name of our Savior and His honor and glory is thereby promoted. Therefore dear brother I am glad you continue in the good work, of which you know it shall not be in vain.

Yours in the love of Christ,

FERD. HAHN.

Politics in Prayer.

One of the most incongruous actions conceivable is that of applauding prayers. This was done at the Republican National Convention in Philadelphia, when the Rev. C. M. Boswell had finished his short prayer. We doubt not that a clapping of hands may be as sincere and well-meant as "Amen!" But the associations! The multitude applauded the prayer as if it had been a bit of clever stage-play. Soon we shall hear of prayers encored.

And then the question arises whether the love of God had nearly as much to do with the motive of the outburst as the love of country. More than likely, certain patriotic unbelievers joined in the tribute. Politics and partisanship may be absent in a prayer; can they be absent in the applause? Suppose the Rev. Boswell had inserted in his prayer a clause abhorrent of the Philippine carnage (as many ministers do), would the prayer have evoked applause? We wonder whether God applauded the effort. According to one listener, it was a "red white and blue prayer." We haven't found any of that description in the Bible, and yet a prayer at a political convention, to be successful, is bound to be like the tri-colored emblem. —A.

NO. 5.

MY DEAR ROSA:

When a sinner repents, the joy is not among the angels alone, but is shared by the saints on earth. Old as I am getting to be, and familiar with the confessions of contrite and awakened sinners, such an outpouring of the heart as was revealed in your letter brought a thrill to my nerves, and tears to my eyes. Little did I think that you were so near conviction. But it is all an indication of God's beneficient and powerful working in the soul. My few letters to you, coupled with my entirely indifferent sermons could not of themselves have wrought the change. The good Lord must have blessed my efforts and put power into my feeble words, for the only claim I can make for myself is that of the Apostle—I abided by the gospel. "I determined to know nothing among you save Christ and Him crucified."

In your case, I notice a repetition of that which I have seen in all truly-converted persons: a magnifying of the work of Christ. This feature of your confession was to me a proof of the genuineness of your conversion. It demonstrated that sham and pretense, self-delusion and mere excitement had no part or lot in your experience. You can no more be self-righteous than you can go back to your old life of vanity and selfishness. You have accepted Christ as your Saviour, and your house will henceforth be built on Him, not on yourself.

You have well said, "I am but a babe in Christ," and your desire not to remain a child in understanding is a sure sign of the Spirit's working in you. But don't worry. Your schooling has just begun. You now have a capacity to learn which you did not have before. I doubt not that you know more this very minute than you knew when you wrote. The Bible is now your companion. You are beginning to read it intelligently, and what a keen pleasure it is to read, knowing from your own experience that it is all true. I can liken the joy of it only to the sipping of iced raspberry syrup on a hot, blistering day. When you go to honor the pure Word of God and search it, the Spirit of Truth will surely lead you to greater perfection of knowledge from day to day. It will hardly be necessary for me to write to you on holiness, in response to your request, yet I will outline the subject so you can follow it up for yourself.

1. Holiness or Sanctification, is a part of the work Christ accomplished for you on the cross. Christ in this sense is your sanctification as he is your righteousness. Read 1 Cor. 1: 30. "We are complete in Him." If you were to die this afternoon, that holiness which is now yours on Christ's merits, would admit you to heaven, or it would at least entitle you to receive the finishing-touch of sanctification, which is the very last operation of grace in the saint, and results in heavenly blessedness.

2. But there is a gradual growth in experimental holiness. Paul says, "If we live in the Spirit, let us also walk in the Spirit." Christ says, "He that is washed needeth not save to wash his feet." Now, you are washed and this washing is complete for all eternity. But your character, your daily walk and conduct, are not yet sinless, and you must be continually cleansed from them in the blood of Christ. You need to confess your sins and shortcomings every day to God and receive pardon. You must learn to order your practical life after the Spirit's teaching, and bring forth the fruits of the Spirit. You must let the Spirit conform you little by little into the image of his Son. You must receive power to crucify the flesh with its affections and lusts, to overcome temptation, to control yourself, and to bear straightforward testimony before the world. If you are still alive twenty years from now, your character should by that time be transfigured, and should shine like the face of Moses on Sinai, so that the world itself would have to wonder.

I need not touch the last division of holiness—that which is equivalent to heavenly glory—for I have already hinted at it. In closing, I wish to assure you of my fervent prayers in your behalf, mingled with abundant thanksgiving for the work of grace so triumphantly begun in you.

—UNCLE DAN.

A FOUR-FOLD VIEW.

Being Selected Portions from the Address of Rev. N. C. Hirschy at the Laying of the Corner-stone of the Central Mennonite College, at Bluffton, O.

Gathering Inspiration from the Past.

If there be anything of worth in the historical background of an event, then indeed we need not repress the emotions, which thrill us here. A part of the history of the Netherlands, of Germany, of Switzerland, and of France for three and a half centuries, and a part of the history of America since the landing of the Concord at Philadelphia in 1683, stand back of this event. A mighty cloud of witnesses stand forth from historic records to cheer us in this task. A still larger host of heroes who dared to live and die for the right, but whose records are unwritten and whose names are forgotten are bidding us God speed. The middle name of the institution to be erected on the foundation already laid, takes us back to the hero of Witmarsum in Friesland in the 16th century. Somehow or other there was an earnestness and fearlessness in those Netherlanders that made them fit leaders of the world. Says a historian (Myers Gen. Hist. P. 563) "No country in Europe made greater progress in civilization during the mediaeval era than the Netherlands." In the days of Louis XIV of France (P. 563) "Holland was the representative and champion of liberal, constitutional government." Among such people lived the bold reformer whose name is so familiar and dear to us all. He was not the originator of the great movement but the staunch champion and advocate of it. A man who dared to stand for his convictions though all Europe was against him, and death faced him at every step. Surely we should be ungrateful if to-day we did not pay our tribute to his devoted sacrifice for truth and the right.

But his was only the beginning of a widespread persecution reaching beyond the borders of his country, into Switzerland and throughout Germany. For more than a century the persecutors's hand rested on his followers. Mocked, ridiculed, imprisoned, tortured, many offering up their lives for their faith, these ancestral heroes bravely defended the truth as revealed to them. All honor to the heroes of the faith. It was this persecution that gave rise to a scattering of our fore-fathers to Russia, Poland, Austria, France and finally to America. When on July 24, 1683, those thirteen families set sail from London in the Concord, arriving at Philadelphia, Oct. 6th, the same year, new principles were planted on a new continent. Persecution for righteousness' sake, love of liberty, fidelity to God and the truth drove them out of their own beloved land and brought them to the hardships of a new and unsettled continent. As year after year others followed, Germantown was built and a colony established which endures to this day. Long live the memory of those earnest God-fearing lives which left their impress upon a state and upon a nation, and which form the earliest American background of what we witness here to-day.

But I must not close this historic sketch without at least making mention of the names of the founders of the General Conference to which we owe more directly those interests nearest and dearest to our hearts. Among these stand foremost the name of John H. Oberholtzer and Daniel Krehhiel. As a leader in educational and theological thot and interest no one deserves mention better than Prof. Carl J. van der Smissen. Although these all have passed to their reward, their memories and works are with us till this day. To them we owe in a large measure what today we see before us. A worthy history forms the background of this occasion, a heroic ancestry paved the way for us, a noble heritage is ours, a great trust is committed to us.

Not less important is the present life and activity centering in this very spot to-day. The sons and daughters of worthy parents have caught the spirit of the forefathers. Devotion, service, and sacrifice blend harmoniously to rear a monument to those whose spirit is resting upon us. This that is taking place here is of greater importance, of more far-reaching consequence than any of us dream. It is the budding forth of new zeal, new life, new destiny.

This institution is not the product of vain ambition. It is born of the needs of the day. Principle forms its foundation, truth the corner-stone, sacrifice the superstructure. Heroic effort blends with loving sacrifice, in the erection of this institution

The very fact that the Middle District Conference consisting of only twenty churches, with a membership scarcely exceeding 3200, has the conrage to enter upon such a tremendous enterprise speaks for the genuineness of the organization. We have undertaken to accomplish what larger bodies with greater resources, have hesitated to undertake. Not the surplus of millionaires, taking advantage of their less gifted fellows, pays the stones and brick, but the hard earned dollars of honest toil. And so may it ever be, an institution of the people, and for the people.

Of all the heroic sacrifice represented in this movement none is greater than that of the citizens of Bluffton and the surrounding community. A double portion of the work has fallen on you, a double portion will remain on you. Nobly has this hurden been borne thus far, bravely let it ever be borne, and the success of another Instution is assured.

The Problems we must help to Solve.

We are about to enter a new century to face its special problems and to share in its untold blessings. No century in the world's history has witnessed such unbounded progress as the one about to close. And during this the wheels of progress moved with accelerated speed, so that we are now rushing on into a new century at a rate unheard of in history, undreamed of by poets. What the new century will hring forth is still a hidden mystery. Not even a prophet would venture to tell of things which must far surpass the most sanguine expectations.

There are problems of government that must be solved. The ideals of the framers of the constitution of the United States must be wrought out. What our country experienced in the late conflict with Spain must be carried to its logical conclusion. The oppressed must be set free, the tyrant must be slain, despots must be dethroned. The Cubans and the Philippinos are not yet free; the Boers are next door neighbors to slaves; India is starving and China is in turmoil. These wrongs must be righted, governments must become submissive to the inevitahle, and must become servants of the people. Individual rights and individual responsihility—a pure democracy is the goal. The new century must face this problem.

There are also social problems that await solution. The cry of the needy, the destitution of the helpless, the wretchedness of the neglected, are pleading for relief. Wickedness walks through the land at noonday and foul pestilence in the darkness. Herod and Pilate locked horns to conspire againt righteousness. Individuals are being saved, but society is on the verge of destruction. Society must be purified, environment must be made more wholesome, the enemy of righteousness must be trodden under foot.

And there are problems of education that must be solved, especially problems for American institutions and not least of these is the problem of the American college. Although the last part of the name of our institution is an evidence of restlessness and hasty ambition, still let us hope that the error is one of the head and not of the heart, and that our premature expectation may early be realized. I hope I may be pardoned for dwelling at length on this problem of the new century, for it is here where my greatest fears are centered. We hope some day to see on these grounds a college. "American society desires the best." "We are Americans." Let our college be an American college. As such it must face grave questions. The purpose of the college is to make men, to give men self-control, to develop human nature on all sides, including the physical, the moral and the spiritual. Herbert Spencer says: "Education is to prepare us for complete living." This takes time. The greatest danger that I apprehend for this college is haste, shortened years for study, premature entrance upon professional studies, an insufficient foundation for a life structure.

The colleges for the new century must pay greater attention to training. Such studies and only such as have the highest value as a means of training can claim a place in the course of study. Strength developed rather than facts accumulated has practical value. The student may never read a line of Greek or demonstrate one proposition in geometry after leaving school, but the study of these subjects gives him a trained power of mind that is the real end in view.

To begin specialization before pursuing the general studies leading to a liberal education, is as great a folly as it would have been to build this structure before the foundation was laid. This is one of the grave problems of all colleges. It will be one of our greatest problems. First something about everything, and then everything about something. Let specialists be broad generalists. And why should we be in a hurry? Did not Moses spend forty years in the Egyptian schools and forty more in systematizing his thots before he became the great leader of Israel? A squash grows in a summer, but the giant red trees of California required two centuries for their growth. "Make haste slowly," and, "Haste makes waste," are sayings that apply here.

Still another question confronting the American college is that of providing means in wise ways for worthy poor boys and girls wanting a college education, to get it. I believe it is possible for every boy who really wants it, to get a college education if only he has health. But often it takes too long time and too much waste of strength physically and mentally, to accomplish the great end. Parents who can do so are wise in supporting their children in the pursuit of a liberal education, rather than in storing up wealth for the uncertain future, often to become the source of troubles, and a curse rather than a blessing.

Another problem for the American college pertains to the attention to be given to religious instruction. There is a growing feeling that religion must be an integral part of education. This problem faces public schools and secondary schools as well, but the colleges especially, since there the mind of the student becomes more settled. It is said that in Harvard University there never had been a stronger desire than now that Christian forces should be brought to bear vigorously upon the lives of the students. The Christian college will be the future American college. Just how much of the course of study should be religious, and how Christian influences can best be brought to bear upon the students to result in a manly, vigorous Christianity, is a question which awaits solution.

This hrings me to a fourth and final problem which must be faced in the coming century, namely that of religion. Not a new problem in itself, but new phases of it will certainly call for solution. The masses are not Christianized. The large cities are in pressing need of greater help to save them than has yet reached them. The whole nation has great need of a more active Christianity If it be true, as a leader of thot says, that there is only one man who really believes in the power of the scriptures for good, where there are ten who disbelieve and a hundred who are indifferent, is it not time to cast about and search for the causes and remedies of such a state of affairs? This may truly be said to be the gravest question which to-day a Christian can consider. Is it not possible that our conception of the Christian Church must be changed, and its workings adapted more closely to the needs of the age? To the solution of all these problems let us hope that this college may contribute its part.

Mennonite Principles to be Fostered.

Let us consider briefly the benefits which our doctrines have produced and are likely to produce on human freedom and human happiness. One of the fundamental principles which gave rise to the movement we represent was that of individual responsibility to God. No one can establish a covenant with God for another one. This must be done by the individual himself. Neither can our forefathers be held responsible for our sins. This is a matter that rests with the individual. Hence no parent could Christianize a child before that child could make a choice for itself. So Waldenses, Anahaptists, Mennonites, all rejected infant baptism and insisted upon personal choice and responsibility as the only grounnd on which to rest. This doctrine rapidly spread. As early as 1611, 1614 some Brownists and Independents from England having come into contact with the doctrine in Holland, returned to England and formed the first Baptist church. Today the Baptists with their younger brethren, the Disciples, and all other bodies that practice only adult baptism constitute the half of all Christendom.

Another principle deeply instilled into the early leaders of this movement, and which has been accepted by many outside of those adhering directly to the organizations upholding it. is that of personal liberty, unbound, unfettered freedom, thus greatly exalting the individual. Later on this principle gave rise to hitter opposition to all manner of secretism where men are banded and bound together. In these closing days of the century this same principle rises up in rebellion against all manner of trusts and unions, whereby men lose their personal liberty and independence. So mightily has this principle been forced on the minds of men that in our own day it hids fair to become one of the leading issues of our nation.

Perhaps more distinctly yet can be traced the doctrine of Peace, declared to the world by the heavenly hosts on the first Christmas day, but first held up as a doctrine to be lived in actual life, hy the founders of that mighty world movement which we represent here today. Of the many strange coincidences of events none is more so than that the great Peace Conference of last year was held on the same soil where the movement began three hnndred and fifty years ago. All international laws of arbitration also are traceable to this same principle of "Peace on Earth, Good Will Toward Men."

What the teaching of these doctrines accomplished in the past is but the beginning of what bids fair some day to become universal. A doctrine so fraught with blessing for human society must not be kept nnder a bushel. The world must know it. Methinks I see here the foundation of a mighty candle stick whereon the light is to rest and shine forth. Let this be an institution from which shall go forth men and women who shall be "the light of the world." Strong men, six feet tall, with broad minds and sympathetic hearts, men fearless and brave to face the truth, to employ it, and to proclaim it. From these as yet unseen halls let there go forth men to plead at the bar, to sit in governors' chairs, to serve as ambassadors to foreign lands, and to wield the scepter in legislative halls. Men also to occupy positions of honor and influence in the educational institntions of our land, mighty in convictions and skilled with the pen to mould public opinion through the press, editors and authors to add volumes to our libraries. Men also full of the spirit of God, leaders in every reform, teachers of divine truth who will make penitentiaries to crumhle from disuse, and will help to hurl the last liquor demon into the bottomless pit. Then we want to see men skilled in the fine arts, to reproduce nature with the chisel and the brush, and make the heavens reverberate with the harmonious strains of angelic music. Men also who are skilled in the arts of healing, who understand every ailment of the human body and every remedy to be applied so as to alleviate human suffering of every kind. And finally let us have men of intelligence and integrity for all the walks of life, in toil, in business, in the home, men free to hreathe God's pure air, to think God's thoughts, to accomplish God's will.

The Price Demanded.

To accomplish all this the price must be paid. An institution hampered by a lack of funds, poorly equipped with apparatus, conducted by any but the best trained instructors that our ranks can furnish, cannot accomplish the desired results. Hence I say the price must be paid, and it may be, dearly paid. Sacrifice will be required to rear it, sacrifice also to maintain it.

The conference whose child this is must stand as a unit to raise it. The conference also must support it when it is grown up. As a father's love and care follows his son throngh life, so let our conference expect to follow this institution through all its years. It will need our help continually. Nor does it need our dollars only, mnch more our prayers, our lives, our best talent. Let the conference now and ever expect to pay the price.

Favored individuals may also be called npon to pay the price. Those whom God has favored with talents for the welfare of the institution may have to sacrifice them here. And those who are blessed with means above their fellows must know that here is the place where little will accomplish much good, where more is never too much, and where all will find room enough. Houses, lands and business estates, all can be used here. And those thus favored by Providence must first expect to pay the price. Fathers and mothers must pay the price, and give their sons and daughters, brothers and sisters and friends must expect to pay the price. Hard earned dollars must flow into these treasuries. Churches must care for those too poor to help themselves. Upon all rests the burden to pay the price.

Most of all, I fancy, must the price be paid by this city and this community. Churches must be thrown open for the good of the institution. Business re-arranged and adapted to the needs of a larger life. Your homes are no longer your own. The student body already lays claim on them. Your lives will belong to the larger life. Not for one moment let it be thot that this is a college for Bluffton, but now and forever Bluffton for this college. If we as individuals, as a community, as a conference expect great things from this college let it be remembered, the price must be paid.

But that which demands a price must have value. The best usually costs most. And so let us expect great things. Let our life blood flow into this college and life will flow out from it, for the healing of the nations. The foundation is now laid. Let the structure arise until the dawn of coming day gilds its topmost tower, and the last glimmering rays of evening play on its summit. Moreover, may this be but as a seed planted in the soil which springs forth and produces other grain. May those present here to-day live to see other huildings spring up until we may rightly claim to have a university to take its place along side of those which lead the nation. And by the blessings of God may there go forth from this place lives and influences which will brighten life's pathway to many, and will beckon men onward and upward to endless bliss, forever and ever.

The Winnowing Fan.

Persecution has ever winnowed the church. Through much tribulation men have entered the kingdom of God. Prosperity tempts the lovers of ease and luxury: adversity scatters the fair-weather friends, and tests the courage of those who remain. If we had more persecution, we would doubtless have a purer church, and a more effective ministry. Preaching for a salary of forty stripes save one, ministers would not devote their time to the discussion of the "artistic and esthetic", or "the objective and the subjective"; they would preach Christ in a language which the common people could understand. Bonds and afflictions, stripes and imprisonments, would clear the church of timeservers and place-seekers, and many men would either stop preaching or preach much better than they preach now. They would wait till they had a message from on high, and instead of listening to a human call, would go on under a divine commission. "How shall they preach except they be *sent*?" The quickening power of persecution and reproach would arouse the manhood that lies dormant in many a soul, and many a preacher who drones his message to a drowsy congregation, if quickened by the spur of persecution, would become a voice crying in the wilderness, "Prepare ye the way of the Lord."—*The Christian.*

The New Testament as a Creed.

This heading we copy from an editorial in a recent number of the Gospel Messenger, the organ of the Brethren church, and would subjoin a few significant utterances gleaned from the body of the editorial.

"We are of the impression that if all the creeds and confessions of faith could be burned, and the people left to regulate their lives more by the New Testament, there would be a far greater oneness than is now found among the professed followers of Christ. Creeds have hopelessly divided them, and there is no way of restoring the oneness that characterized the early congregations but to get rid of the creeds.

"These creeds are simply so many wedges calculated to make the gap between religions bodies still wider. They are the next thing to a wall of partition that the Apostles themselves—were they present—could hardly break down."

"If we can induce the people to read and study the same book, and then get them to order their lives in harmony with its teachings, there is a possibility of restoring the unity that should characterize the people of God."

The Mennonite.

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QUAKERTOWN, PA., AUGUST, 1900.

After the clouds of uncertainty have cleared away, and the truth will be known, it will possibly be found that but few foreign missionaries have lost their lives during the present uprising in China. In most cases they have been enabled to make good their escape. But the Chinese converts are the great sufferers in this outbreak of fanatical hatred. These are times of severe trying of faith, and many will pass through great tribulation to the wearing of a martyr's crown.

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The Peace Conference at the Hague was a great occasion, but Christian people have no reason to expect any millennial revolution following in its trial. Every boy in England, beginning at the age of eleven, is to have a military education comprising a course of three years. Then he will become a potential soldier ready for any emergency About four million children will thus be taught the art of war. Is not this a notable example of the onward stride of Christianity at the dawn of the twentieth century? Brethren, the millennium, viewed from this standpoint, is a great way off.

*

Many an opportunity for doing good has been lost through fear of making a mistake. He who always hesitates to speak or to act for fear of saying the wrong thing or of making a mistake, never accomplishes much. The surgeon's knife in a hand that is unsteadied by lack of confidence and timidity is either of little account or positively dangerous. It is the same in all phases of the world's work. The old motto finds its application everywhere, "Be sure you're right, then go ahead." But timidity and fear never help us to get at the first part of the motto. True, there is a sort of confidence begotten of ignorance and coupled with carelessness. What we want is a confidence begotten of intelligence and faith and thus be nerved for prompt and decisive work that counts. We may still make mistakes, but it is better to make a mistake now and then than to do nothing. The old adage says,—He who never makes a mistake never makes anything. —S.

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Some people are clamoring for a declaration of war against China, and the President with his advisers is severely criticised in some quarters for his slowness in this direction. On the other hand there are many, and we belong to that number, who find ground for sincere gratitude to God in the fact that in these eventful times we have one at the helm of State who does not lose his head and rush into an international conflict under the excitement of the first bad rumor. We believe in the correctness of the administration's policy of acting promptly in defence of imperiled lives, but avoiding as long as possible the precipitating of a general conflagration of war. The truth of the situation in China, as far as it can be ascertained from the many conflicting reports, is bad enough. Even if the worst should turn out to be true and all the foreigners at Pekin should be found to have been actually massacred in cold blood, a war for revenge is to be deprecated. As far as the strong, though cruel, arm of war must be employed let it be for the restoration of order and good government in that distracted country and only after all other means have been exhausted. May we be spared the sight of savage retaliation inflicted by the representatives of "Christian" nations.

Christianity—The one Religion of the Cross.

The Parliament of Religions, held in Chicago during the progress of the World's Fair, though possibly productive of some good things, has proved a dangerous precedent in other directions. We glean the following facts from a contemporary;

In a religious congress convened in Boston, a Hindu arose and explained that he was no idolater, since idols, like symbols in the Christian Church, stood only for embodiments of abstract ideas. (By the way, this is also the Catholic defence of Mariolatry, and all image worship.) It was also said there, The Hindus live, eat and drink religion. It was asserted that, on the ground of the symbol idea, the Christian and Hindu religions were akin in spirit.

What, alas! is the good of missionary zeal and spirit if all this is true? But it is not true. It is to be feared that too much has already been conceded to the extravagant claims of Buddhism, the Brahmo-Somaj, and other cults of heathendom, entailing detriment to the cause of the Gospel of Christ and Him crucified. The Lord's Prayer, it was triumphantly pointed out, was repeated by all the delegates at the Chicago Parliament, Christian, Jewish and heathen. But who alone have the right to offer the prayer? Surely, only those who have come to the Father through the Son and are sons because Christ was a Son. Only such have a right to say "Our Father" in the intimate sense expressed by the words. And why should mere disposition, accident of character and religiousness in heathens be lauded to the skies as though these argued a knowledge and a practice of salvation truths? No individual or race having these things has ever escaped self-righteousness and the woeful consequences thereof, that built on such a foundation. Back to the Cross of Christ! To build on this foundation may be called "narrow" and "intolerant." But the "broadmindedness" that would open the door to all mankind without any other shibboleth to guard it but that of a religious temperament coupled with amiable traits of character, is not tolerance, but mental, moral and, most of all, spiritual slovenliness and imbecility. —A.

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Correspondences.

Butler Co., Ohio.—A very sudden death occurred in our midst on the 19th of June. Mrs. Elizabeth Augspurger, nee Schantz, died of heart trouble while at the dinner table. Her age was 78 years, 11 months, and 1 day. She leaves a son, 4 daughters, 2 brothers, 25 grandchildren and 11 great-grandchildren to mourn their loss. Her husband, one son, and one daughter preceded her to eternity.

Sister Bertha Kinsinger, of Cantonment is at present spending her vacation with us. She made an address at our mission society on July 4th.

Edward Mosiman, of Wittenberg College, Springfield, Ohio, is also spending his vacation at home.

Our pastor was at Bluffton, Ohio, on the 19th of June, to attend the laying of the corner stone of the Central Mennonite School.

The foundation of the parsonage is finished so that the carpenters will soon begin the work of erecting the building.

San Dimas, Cal.—The latter part of May we had the good fortune to receive a visit from Rev. H. A. Bachmann, of Dallas, Ore., who spent a week or more with the different families in the church after attending the Conference at Estrella, Cal., and on May 27th he held services, morning and afternoon, at Ioamosa, our own pastor being unable to come on account of sickness in his family.

On June 24th the church planned to have union services with the German church in Pomona, our pastor to preach the sermon. Nearly all the members were present, but Rev. Voth was again detained, so Rev. J. D. Ilg of the Pomona church preached. After service a number of families went to Genesia Park, in the San Jose' foothills near Pomona, where they had a picnic lunch together. Our congregation often does thus, especially when a number come from a distance, as for instance when the Ioamosa and Cucamongo members come to San Dimas to service. A very pleasant custom we think, as it tends to promote social as well as spiritual friendship among the Mennonites here.

From Hillsboro, Kan.—A sad accident happened to one of our families some time ago. The little son, aged 3½ years, of brother and sister John Lœwen, was thrown out of the vehicle by a runaway horse, and soon after died in consequence of the wounds received.

Several weeks ago our congregation partook of the Lord's Supper in the morning, and in the evening of the same Sunday our C. E. held a consecration meeting. Both services were of a deeply spiritual character.

On the 24th of June our congregation was favored by a visit from Rev. H. P. Krehbiel, of Canton, Ohio. We all hope that his sermon may for a long time remain in our minds and hearts and bring forth fruit to eternal life.

We have now erected a telephone from our church to the home of our sick brother, J. G. Ewert, who has been an invalid for three years and a half. This enables him to listen to the sermons, prayers, and singing which he highly appreciates.

To day Rev. H. D. Penner closed his summer school with the small pupils. It was a term of two months and now being closed affords the pupils time to rest until the English school shall again commence.

Last Sunday forenoon brother and sister G. L. Klassen of this place were received into the congregation as members. It is our hope that this union with us will prove a blessing to them as well as to us.

Aurora, Neb.—This community has been refreshed by a good rain which was badly needed, we now have prospects for a good corn harvest. Not only have natural things been refreshed but we also have received spiritual showers of blessings. Bro. H. P. Krehbiel was with us a short time and preached two fine sermons; one on the text, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." The other was, "Thy kingdom come." "Thy will be done in earth as it is in heaven," especially dwelling on the last sentence. May the Lord prosper him in his work that he may be an instrument of good in His hands.

June 17th was observed as "Children's Day" at Pleasantview church. It will long be remembered a happy day in the children's lives for it was indeed a day for the children; their yearly contribution this year was appropriated to "The Fresh Air Fund."

Our Endeavor Society is rejoicing in the possession of a new organ which was much needed. We have a live society of about fifty members which meet every Sunday for prayer service. Much benefit is derived from their work.

We also have a wide-awake Sunday school with an average attendance of one hundred, and Brother Oesch preaches to us every Sunday. We enjoy the visits of brother ministers to help and encourage us in our work.

Beatrice, Neb.—Your Correspondent had the great pleasure of receiving the following postal card: "Geary, Okla., June 30, 1900. Dear Bro: On my return trip from Kansas, where I have again been soliciting for our school in the Middle District, I expect also to make a brief visit in Beatrice. My plan is to reach Beatrice Thursday, July 5th, at 7.15 a. m., and leave the following morning at the same time for Henderson, Neb. It will make the visit brief, but I rather make a brief visit than none at all. With kindly regards I am fraternally yours, H. P. Krehbiel, Canton, Ohio.

Bro. Krehbiel arrived here on time as above indicated, a little the worse for hearing the canonading and shooting over the nominating of a Democratic presidential candidate at Kansas City, the day before. He spent the day in our midst, preaching the word of God to us at the large church in the evening at 8 o'clock, with a fair attendance, although the farmers were in the very midst of harvesting. Bro. Krehbiel reports good success in the cause he represents. This augurs well for the future of the Mennonites, beginning as they are to appreciate the necessity of higher education along with true religious training of our youth, the coming standard bearers of our church.

Sister Helena Jansen to-day began teaching our infant class in the Sunday school, the rudiments of the German language. Our children's Sunday school being conducted in German by the brethren Rev. J. H. Zimmerman and Herman Wiebe, they find material success difficult without such assistance, the

intention being not to overthrow the native tongue yet for a while, but to educate our young people to say, "English or German" both!

Bro. John Penner at present is conducting a German summer school in the town—attendance twenty-four. It will be seen that whilst our children are attending the various English district and high schools ordinarily, we do not wish to neglect the German language of our forefathers altogether. I understand there are brethren in our Eastern churches who do not share the writer's views on the subject, but the general carrying out of this view would, however, facilitate matters greatly at our conferences.

Pulaski, Iowa.—The Mennonite church at this place has very great reasons for special rejoicing just now. A series of evening meetings began Sunday evening, June 3rd, and closed Friday evening, June 15th. The people took advantage of the beautiful moon-light evenings and fine roads, filling the house each night with large and attentive audiences. More than the usual amount of earnestness was shown, and a very special manifestation of the Holy Spirit was felt throughout the entire season of Gospel meetings. Baptismal services were to have taken place on Sunday, June 17, but the weather being inclement, they were deferred to Monday, June 18th, when 26 new members were added, 20 by baptism, 1 by confirmation, and 5 by letter. The commemoration of the Lord's Supper was then observed, at which service nearly the whole membership was represented. The Lord be praised for these foretastes of heaven below.

For the Sunday School.

The Lessons Illustrated.

Aug. 5.—Of Such is the Kingdom of Heaven.

A boy was discovered in the street, evidently intelligent, but sick. A man with a strong feeling of kindness, went to ask him what he was doing there. "Waiting for God to come to me." "What do you mean?" said the gentlemen touched by the pathetic tone of the answer of the boy, in whose eyes and flushed face he saw the evidence of fever. "God sent for father, and mother, and little brother," said he, 'and took them away to His home up in the sky; and mother told me when she was sick that God would take care of me. I have no home; nobody to give me anything, and so I came here and have been looking so long up in the sky for God to come and take care of me, as mother said he would. He will come, won't He? mother never told me a lie."—"Yes, my lad," said the man, overcome with emotion. "He has sent me to take care of you." You should have seen the boy's eyes flash, and the smile of triumph break over his face, as he said, "Mother never told me a lie, sir; but you have been so long on the way."

Aug. 12.—Forgiving.

A few Cherokee women, who had been converted to Christianity, formed themselves into a society for the propagation of the Gospel, which was now become so dear to them. The produce of the first year was about ten dollars, and the question was, to what immediate object this should be applied. At length a poor woman proposed that it should be given to promote the circulation of the Gospel in the Osage nation; "for," said she, "the Bible tells us to do good to our enemies, and I believe the Osages are the hitterest enemies the Cherokees have."

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A great boy at school was so abusive to the younger ones that the teacher took a vote of the school whether he should be expelled. All the small boys voted to expel him, except one little fellow scarcely five years old. "Why did you vote for him to stay?" said the teacher. "Because if he is expelled, perhaps he will not learn any more about God, and so he will be more wicked still." "Do you forgive him, then?" said the teacher. "Yes," said he; "papa and mama, and you, all forgive me when I do wrong; God forgives me too, and I must do the same."

Aug. 19.—Blindness.

St. Augustine relates of a certain heathen, who showed him his idol gods, saying, "Here is my god, where is thine?" Then pointing up at the sun, he said, "Lo, here is my God, where is thine?" So showing him various creatures, still upbraided him with, "Here are my gods, where are thine?" But St. Augustine said, "I showed him not my God, not because I had not one to show him, but because he had not eyes to see Him."

*

An artist was once studying a curious work of art, and became so absorbed in the contemplation as to forget all else about him. A spectator, observing him, asked what pleasure he could take in gazing so long on what seemed so indifferent an object to him. Hadst thou my eyes, was the reply, "thou wouldst be as much ravished as I am." Ah, do we not all need to have our eyes opened, that we may "behold wondrous things out of God's law?"

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A blind man, on being questioned with respect to his knowledge of spiritual things, answered, "I never saw till I was blind; nor did I ever know contentment when I had my eyesight, as I do now that I have lost it. I can truly affirm, though few know how to credit me, that I would on no account change my present situation and circumstances with any that I ever enjoyed before I was blind." He had enjoyed eyesight till twenty-five, and had been blind now about three years. Surely there is a reality in religion.

Aug. 26.—The Good Shepherd.

Some years ago there lived certain parents, who were not walking in the way of life. They had an only child which was the centre of all their joys, but who was early taken from them. In this bereavement they were not only unconsolable as those without hope, but they felt a great displeasure against God's dispensation, and they demanded of their minister how God, if He were love, could deprive them of their only child. The good man promised them an answer at the funeral discourse, and accordingly addressed them at the close in the following words;—"You ask of me why God has taken away your child? Listen! He wills to have at least one member out of your family in heaven. You parents cared not to enter heaven; and had your child remained with you, you would not have suffered it to enter therein. Hear now a parable:—There once was a shepherd who prepared choice food in a fold for his sheep; he opened the door wide, but the sheep would not enter in. Long did he weary himself to induce them to enter, but farther and farther they turned from the open door. At length he takes a little lamb from the flock, and carries it in; and lo! the parent sheep follow after. That good shepherd is Christ; the open fold is heaven; your child, the lamb. If you have the heart of parents, run after it. The Lord bears the little lamb away, that you parents may follow after it."

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A Blessed Call.

BY S. M. ROSENBERGER.

The Jewish synagogue, in the time of Christ, was a place for the study of the Word. It was an old-time Sabbath-school. Into it Jesus was wont to enter, and, when opportunity was offered, to teach. He pursued these opportunities with diligence and zeal, for the Word tells us that He "went about all their cities and villages, teaching in their synagogues." Here is a grand thought for those who are engaged in Sunday-school teaching, and a very suggestive one to such as might be, if they had come to heed the call to this post of service. To be a teacher is to follow in the footsteps of the Great Teacher. It is to be engaged in a work that was dear to the Saviour. To imitate Christ is one of the greatest privileges of a child of God. To be accorded the privilege of imitating Him in this high calling should be not only a source of gratification but a reason for abundant thanksgiving.

Teaching is a service that brings with it a train of benefits to those who engage in it. Let us note a few.

It gives opportunity for spiritual exercise. A live Christian is a Christian at work. Exercise is a law of life, spiritual as well as physical. This is not the only form of spiritual exercise but it is one of the best.

It gives occasion for a very profitable study of the Word of God. It is safe to say that the International series is one of the best plans to follow in Bible study. The teacher will derive more benefit than the pupil because of the more extended preparation necessary. He must get as much out of a lesson as possible. He must read up lesson connections, must find "side-lights" on the lesson, and get the thoughts of the best minds upon the lesson through the helps at his command.

Teaching a truth helps to fasten it on one's mind. We get by giving. We gain by imparting.

It brings us a responsibility. But, you will ask, is this a gain? I answer, yes. Life would mean very little to us and would be but imperfect without responsibilities. Trusts faithfully discharged bring out the best that is in us. A responsible post in Christ's service will help to give lustre to our Christian character.

It gives an opportunity for soul-winning. No Christian can be indifferent to the matter of bringing others to Christ. Spasmodic and random efforts often fail to bring results, but systematic efforts, such as those of the teacher should be, may bring blessed results.

There are a few excuses that are very commonly advanced when requests for teaching service are unfavorably considered by such as are at all seriously impressed with the importance of the work.

One of these is a lack of ability. This may be either a lack of Bible knowledge or a lack of knowledge of method. These would seem upon the surface to be reasons that should excuse, but they may not necessarily be such. There are abundant opportunities for self-improvement in our day, and the Sunday-school worker is not without them. Earnest efforts in this direction may accomplish wonders. Not every one is a born teacher, but enthusiasm and hard work can to a very large extent make up for what is lacking in genius. Given a teacher with good common sense, sympathy with the scholars, genuine love for the work, and a desire for constant improvement, and the chances for success are good. I do not mean to put a discount on intellectual and pedagogical attainments, but no one who feels a lack of these should hesitate to make a beginning. It is only when one is content to remain at a standstill that he can be judged unqualified for his place from this standpoint.

A lack of time for the needed preparation is another excuse. The time of almost every one is very much taken up indeed. But it is after all a matter of relative importance. Which is of greater importance *our* business or *our Father's?* I recently read of a very busy man who would take a Saturday afternoon for the preparation of his lesson and would not allow anyone to disturb him during that time. Can we not find time if we try?

There are a few essentials for any one who would engage in Christ's service, and hence for one who would be a teacher of the Word, that must never be lost sight of.

One of these is a consecrated life. That one must be a follower of Christ in order to be a fit teacher needs scarcely any comment. One can actually teach only what he himself knows as an experience. In order to teach the way of life one must have the life. But there must be more than a mere following. One must place at the disposal of Christ all his God-given powers that He may use them according to His pleasure. There must be consecration.

Another absolute essential is a love for souls. Soul saving is the great business of the Sunday-school, and a love for souls must be a motive that impels to action, and to patient continuance in presenting the truths of the Word.

How does the call to this service come to us? The need of workers is one form in which it comes. Almost without exception, there is need for a stronger working force in our Sunday-schools. One of the burning questions with superintendents is, how can I keep the ranks filled? He finds it necessary constantly to look about to find such as he deems qualified for the work.

The call must come in part, if one is truly called, through an inward voice. It may be in the form of a consciousness that he possesses the essentials of Christian service, and that he could fill a place to the glory of the Master, and a desire to do his part in saving souls for the Kingdom. It was undoubtedly this that led the youthful Moody to go out on the streets of Chicago to gather in a class of boys. May many come to recognize this call so that the great work may be carried on with increased measures of success, and that thus the Master's name may be glorified.

Missionary.

From Our Workers in Oklahoma.

Encouraging Progress at Cantonment.

During this Spring our Indians were mostly in our immediate neighborhood, and many came to us daily when we did not go to them. Our meetings continued to be well attended. At the last meeting the Indians brought what they could for the famine sufferers in India. All that had money gave it. Three Indians rose in that meeting and confessed before all the congregation that the word of God was making impressions upon them and that it was their endeavor to serve the true God. Two of these live in the district of the Baptist missionaries, yet they desire that beginning with next September, I shall hold meetings with them. Of the Indians of whom I wrote in my last report I can say with gladness that they will be baptized shortly.

The fact that Indians will now be added to the congregation who know not the English language makes the further translation of parts of the Bible more and more necessary. Besides this we ought to have a simple catechism and a short Bible history in the Cheyenne language. Moreover certain formulas for Baptism, Communion, Marriage, etc., are to be arranged, and all these should be printed. Then come hymns, and other inevitable needs, for which I have at present no time.

The summer is here and with it come dissipating influences for our Indians, as they expect visits from other tribes. The devil will seek in every case to scatter his seed and do all in his power to snatch away the good seed. May the friends of the mission not weary in lifting up their hands in prayer that the evil designs of the enemy may be thwarted.

The chapel has now been moved near to us, and placed on a stone foundation. Near the chapel on Mission ground a kind of Old People's Home has been started. —R. Petter.

Among the Red Moon Cheyennes.

Only a few weeks ago the Christian church could again celebrate the feast of Pentecost. This is not only a memorial of the first outpouring of the Holy Spirit, but it is for us a season of renewed life and encouragement. Like the first apostles, we too receive through the gift of the Spirit power and joyous utterance to proclaim the glad tidings of salvation in Christ, and without fear we can call also upon the heathen to "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Oh, how we long for the time when our Indians too shall be born unto a new life in God through this Spirit. It is with the Indians very much the same as it was with the throng at Jerusalem. A few desire for peace and begin to ask 'What shall we do?" Others see that their religion is being undermined by the Gospel and ask with anxiety, "What will this come to?" Others still who have their pleasure in selfish enjoyment and the service of the devil, mock at the Gospel and the work of the Holy Spirit. But hindrances and difficulties must not discourage us knowing as we do, that in the conflict of the Gospel with heathenism the sword of the Spirit has wrought many a victory. The seeking ones find; the doubter is brought to faith; the mocker becomes a worshipper.

During the last quarter the Indians were occupied largely in their fields. In consequence the opportunity to work with them in their camps was lessened. However, one is glad to see them busied about their work. It is only a pity that they have so few utensils to work their fields well. When they have to keep their corn clean with the hoe, they have hard work and yet only meager results. If the government would supply those who can work, with tools to work rather than rations, so they would have to care for their own living, the Indian problem would be sooner solved. There is much truth in the old saying: "God helps them that help themselves."

Slowly more love for the Gospel comes to be seen among our Indians. Thus for example an old woman said to me after one of our meetings, 'I am very much cast down, therefore I am come to see if you could comfort me. Some years ago my children died and only a short time ago my sister's son died too, and I am left almost alone." I endeavored to comfort her as well as I could and read to her the beatitudes. Then after she had eaten something she went on her way rejoicing. Again, a young man who formerly had led a sinful life, but who of late has been well behaved, said to me recently he would like soon to join the church.

We would fain see more rapid progress and work with more apparent success, but the difficulties are so great and the means so insignificant that we might easily be inclined to ask,—"What is this among so many?" Nevertheless we hope and pray that the Lord may here too add His blessing to the little that we have. —H. J. Kliewer.

A Good Word from Darlington.

Bro. M. M. Horsch who but recently moved from his station at Haoenaum to Darlington on account of his wife's illness, writes as follows: Much of my time here thus far had to be spent in bringing things about the place somewhat into shape again. I have visited the Indians, too, a number of times and talked with them, and I also had service once in the school room. The Indians here are much more reserved than those at the Washita. It is harder to approach them and it seems as though, having been worked upon from so many sides, they were tired of the missionaries and would rather not see any. The Cheyennes often become freer and more open when they find that one comes to them with their language and knows it well enough to hold a conversation with them. I wish very much I could talk the Arapahoe language too, for one meets many Arapahoes and it is annoying when you have to sit with them unable to say a word.

I have been requested by the Superintendent of the Government school to hold services there on Sunday evenings with the children. I shall try to preach there at least every two weeks. I hope also in the fall when the evenings get longer again, to gather the English speaking young people and have services of song and prayer with them. Under God's blessing many of these may be won for the Lord.

On the whole there are few old Indians here in the vicinity of Darlington. One difficulty is that about every time you go out you meet different persons. The people come and go without becoming settled. Nevertheless it is possible that we can have regular meetings with them at least every two weeks. As for the outlook in general, we are much encouraged and convinced that there is still a work here for the Lord, and that with faithful, energetic work something may yet be done here for the cause of his kingdom. The government people are very friendly and obliging and with the help of the Lord their respect and esteem can again be won for the Mission.

—M. M. Horsch.

The Supreme and Determining Aim in Foreign Missions.

From an Address at the Ecumenical Mission Conference.

"I read recently, in a foreign paper that missionary enterprise, to be successful, must reorganize the whole fabric. It is a dangerous doctrine! If we charged ourselves openly before the world with the reorganization of States and the reconstruction of society, how long could missions live? It is a misleading doctrine. It confuses the immediate issues with the aims. We aim only to plant that life that God can approve in the hearts of men.

"It will help us, also, to remind ourselves that we must not confuse the aims of missions with the methods of missions—and how many of us have seen this done in a philanthropic work. On the missionfield it is a pleasant thing to feed the hungry. It is a grand thing to heal the sick. And how many there are who direct their efforts to those philanthropic objects, only to see them absorb the aim itself. How many times we have seen it happen in the schools. We establish schools with reference to the maintenance of our aim. But the maintenance of our aim becomes a difficult thing. The maintenance of the school is easy."

"Our work is not a philanthropic, political, secular movement," said he. "I would rather plant one seed of the life of Christ beneath the crust of heathen life than cover the whole crust over with the social influence of Western civilization."

"The aim of foreign missions is to make Jesus Christ known to the world with a view to the salvation of men.

"It is pleasant to hear words such as we heard Saturday night, but our supreme aim is not to establish republics and limited monarchies throughout the world or to induce the heathen to wear our dress or change their social life, often now good and pure. These things before the mind will fade as the mists of morning.

"We have allowed ourselves to drift into methods of work which presuppose a quite contrary aim; but the supreme and determining aim must rule our methods by an iron hand. The line is sharp and clear. That is our work. We must go out with the cause committed to us by Christ. Those responsible for this conference are calling the Christian church to a magnificent work.

"I was glad to read on the first page of the programme, the dying words of old Simeon Calhoun, that 'it is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man.'

"And there came back across my memory this morning the words of the resolution of the American Board in one of its early meetings: "Resolved, that in view of the signs of the times and the promises of God, the time has now come to undertake the evangelization of the world, with some scheme of work based upon the expectation of its speedy accomplishment. "I believe that God's hand to-day is surely upon the forces which make the world. I will not acknowledge that the course of 'political influence' has escaped from His control!"—*Robert E. Speer.*

The Message that Took Effect.

"Brethren," said a North American Indian after his conversion, "I have been a heathen and know how heathens think. Once a preacher came and began to explain to us that there was a God; but we told him to return to the place whence he came. Another preacher came and told us not to lie, or steal, or drink; but we did not heed him. At last another came into my hut one day and said, I am come to you in the name of the Lord of Heaven and earth. He sends to let you know that He will make you happy, and deliver you from misery. For this end He became a man, gave His life a ransom, His blood for sinners. I could not forget his words. I told them to other Indians and an awakening began among us."

For the Young People.

A Great Convention Expected.

The Pennsylvania state C. E. convention this fall will partake of the nature of a national convention. Because no national convention is held in America this year, Pennsylvania invites the whole Christian Endeavor world to share its hospitality at Philadelphia. Every Endeavorer may register and receive a badge and program and be counted a delegate.

The time for the convention is later than usual. It is to be held on November 20, 21 and 22. The local committee are estimating the probable attendance at twenty-five thousand, including those of the city which form the largest local Union in the world.

Every effort is being made that the convention in November shall be not only big in numbers but great also in spiritual results. On this point we quote from the call issued by the committee: "The delegates will come looking for a spiritual uplift. We ourselves shall have no satisfaction in the work of the convention unless it helps us spiritually. By a really remarkable program, the State officers are doing their part to make the convention a spiritual power. Yet we should be constant in prayer for this object. In our societies and in our closets we should pray for a spiritual convention. Talk about the spiritual side of the great convention. 'Except the Lord build the house, they labor in vain that build it.'"

Notes on C. E. Prayer Meeting Topics.

Aug. 5.—The Evil of Envy. Luke 15: 25–32.

Of all the passions to which the human soul is subject, envy is the meanest. Solomon said, "Wrath is cruel, and anger is outrageous; but who is able to stand before envy." From it proceed hatred and a host of evils, yea even crimes.

The moment envy enters the heart, that moment happiness takes its flight to return only when envy has gone entirely. Horace in his satire on "Universal Discontent" makes envy the cause of it all. "How is it," he says, "that no one lives content with his own lot but always praises the lot of those following different pursuits? If one of the gods should say, 'Lo, I will make you what you wish. You who are a sailor will be a merchant,' you would even then be unwilling, and yet it is permitted that you be happy."

Envy was the cause of the strife between Cain and Abel which resulted in the death of Abel. But this is only a type of the results of envy throughout the history of the human race.

It requires no difficult search to find very apparent results of envy to-day. It was the cause of the hostilities in China. It is the cause of most of the contentions between capital and labor in our country thus dividing instead of uniting the people. Thus many instances might be cited illustrating the evil of envy.

Envy suffereth not long, is unkind, vaunteth itself, behaveth itself unseemly, seeketh her own, is easily provoked, in short is just the opposite of love. "A sound heart is the life of the flesh, but envy the rottenness of the bones." —J. Monroe Shelly.

Aug. 12.—Christian Zeal. Luke 16: 1–13.

Zeal is defined as a passionate ardor in the pursuit of anything or in favor of any person or cause. It is that burning enthusiasm which induces prompt and decisive action and sustains unwavering continuance in a chosen course in support of the person or cause that inspires the passion. That it may be classed among the highest virtues is plain from the example of the Savior to whom inspiration applies the Psalmist's statement,—"The zeal of thy house has eaten me up." This was only one phase of the one all-embracing purpose of his life. He came to do the Father's will and to that end every fiber of his divinely human being was adjusted. He had a zeal which knew no bounds short of the complete accomplishment of this great purpose.

Such a complete devotion, such a zeal for God is the ideal condition for all. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This summing up of the first table of the law describes a zeal which consumes one's whole being in the service of God. God so loved the world that He gave His Son for our salvation. The Holy Spirit shedding abroad this love of God in our hearts, enkindles us with such love to Him that we give ourselves to Him in unreserved consecration.

The parable of our lesson shows how men of the world may and do bend their energies to the attainment of selfish and unholy ends. They too have zeal but that which inspires this passion in them resolves itself in its last analysis into selfishness. They are a good example not in the ends they pursue but in the zeal with which they pursue them, and moreover also in the wisdom they exercise in their zeal. They make their shrewd insight count for the attainment of their ungodly ends. How much more should the Christian use the most discerning wisdom with which God has endowed him in his zeal for his Master's cause. The harmlessness of doves is not inconsistent with the wisdom of serpents. It is when these qualities are separated that the one is imbecile and the other vicious. —Editorial.

Aug. 17.—The Woes of the Drunkard. Prov. 23: 29-35.

This picture of the drunkard made thousands of years ago, is so true that any person who never saw a drunkard would know him immediately after studying it. Hear him babble and quarrel! Look at his wounds without cause and what red eyes he has! The drunkard of to-day is exactly the same as the one thousands of years ago. How many a man can be seen to-day lying in the gutter who but a few years ago had a happy family and was respected by his friends.

Yes, surely the woes of the drunkard are many and great; but the most terrible thing of all is the fact that the drunkard is daily strengthening the appetite for strong drink and weakening his will-power to resist this appetite. Look at this picture once more. "They have stricken me, shalt thou say, and I was not sick; they have beaten me and I felt it not; when shall I awake?" Oh, the terrible suffering of the drunkard! But does he stop drinking when he awakes? Listen, "*I will seek it yet again.*" Was there ever a slave bound with fetters stronger than these?

Now my dear readers there is danger that even some of you, or at least some of your dear ones, may be bound with this chain. Does this displease you? Are you very much better than some of those who have already fallen? Let me give you just one little bit of advice. Read with a great deal of care Prov. 23: 31. Commit that verse to memory. If you are a teacher impress the lesson of that verse upon the minds of your pupils. If you are a parent do not fail to direct your children to that verse. But, "Be ye doers of the word, not hearers only, deceiving your own selves." —A. S. Berky.

Aug. 26.—Ministering to Christ. Matt. 25: 31–46.

The apostle Paul had to be struck down to be convinced that he was persecuting Jesus by persecuting his followers. Just as we are in Christ and Christ in us, will we ont of love do his will. Generally what we do and what we don't shows our character. In reality we are what our desires are.

On that great day of reckoning no doubt we who are fortunate will be agreeably surprised when the Lord invites us and commends us for the love we have shown to him. We will naturally ask, why what in our own unworthiness and weakness have we done that merits such praise. Jesus will answer—Don't you remember that you were present at every Young People's meeting and never shirked a single duty. That you were always present in your Sunday-school and never missed a church service without a good excuse from me. Your very regular presence in those meetings was an uplift, a blessing, an encouragement and a prop to many a weak brother and sister. And you have been learning from me out of my great book daily, and continually asking me for wisdom, understanding, guidance and grace to be obedient, and by living a consistent Christian upright life and practising the Golden rule, you have been a great blessing to all coming under your influence and especially to mine own.

But, Oh! to how many will the Lord have to say on that great day I do not know you. Then they will answer, we have been members of your church and have attended pretty regularly and given our alms and helped to pay necessary expenses and otherwise did our duties in church matters. Jesus will answer: Remember, you did not do all this because you loved me, but because you thought through it you would be saved in the future. And also remember those Sunday afternoons you were visiting, keeping somebody else from their Sunday services and missing sometimes your own Sunday-school and services and in your conversation criticising the minister, and finding fault with others who did not think and do as you did. Seemingly you were trying to serve me just as Paul had done before his conversion. It is an impossibility for you to love mine if you don't love me, and it is an impossibility for you to love me, if I am not in you and you in me. What you did not unto the least of mine you did not unto me.—J. B. Funk.

Coals of Fire.

A STORY FOR THE CHILDREN.

Nellie stood by the kitchen table watching mamma make a cake. It was a bright, clear morning, and almost any other time Nellie would have been outdoors at play, but she was very much interested in something mamma was doing, so she preferred to stay in the kitchen and watch her.

Mamma had been making gingerbread cakes, and just now she was decorating a most remarkable gingerbread soldier. He was a very fierce looking soldier, with his features plainly defined in pink and white icing, and a row of buttons down the front of his coat, with epaulets that gave him a very martial air.

"Oh! oh! he's just *beau*-tiful!" exclaimed Nellie, in delight, as mamma put on the finishing touches. "Oh, isn't he a splendid coal of fire?"

Mamma laughed, as if she thought the soldier was a very funny coal of fire, but she knew what Nellie meant. Yesterday the little girl had come home from school in tears to tell her mamma how hard she had been working to get her examples done that afternoon that she might have all next day to herself, and just when she got them finished, with the answers all correct, her deskmate rubbed a wet sponge over the slate and spoiled her work.

"Wasn't it *too* mean for anything?" she said, angrily. "I do think Mary Neil is just the meanest, hate—"

"Hush, dear," said mamma gently.

"Well, mamma, its every word of it true," insisted Nellie. "And I'm just going to pay her back, so I am. I wish I knew of some way."

"Perhaps I can help you," said mamma.

Nellie forgot to cry, in her amazement, and she stared at her mother with wide open eyes. She could scarcely believe her ears. Was her mother actually going to help her revenge herself upon Mary for her unkind act?

But mamma's next words made her meaning plain. It was not in the way that Nellie had expected that she was going to help her.

"Suppose you try the effect of 'coals of fire?'" suggested mamma.

"I'd like to if they were real, live, burning coals," she answered; "but I know you don't mean that. You mean that I must do something kind to her; but, indeed, mamma, it wouldn't do her any good. She's always teasing me, and it wouldn't make her a bit better to be kind to her."

"Have you ever tried it," asked mamma.

"No," answered Nellie.

"Then suppose you try, just once."

"Well, I'll try, but I know just what it will amount to," answered Nellie, very positively.

"I'll tell you what would be a nice coal," she exclaimed, after a minute's thought. "Won't you make me a lovely gingerbread cake to give her, like the ones you always make us on Saturday? She hasn't got any mother, you know, and her aunt never makes her anything nice."

So mamma made the gingerbread soldier the next morning when she was doing her baking, and Nellie was actually anxious for school morning to come that she might see Mary's surprise when she should give it to her. She was surprised to find how her angry feelings were fast disappearing, and when she carefully wrapped up her soldier and started off to school, she watched for Mary as eagerly as if she had been her best friend.

When she reached the school-house she found that Mary was already there, putting her desk in order. Nellie slipped quietly up behind her and put the soldier in her hands.

Mary gave an exclamation of delighted surprise, and then looked around to see who had given her the cake.

"Don't you like it?" said Nellie, smiling brightly. "My mamma made it on purpose for me to give you."

For a moment Mary did not answer, then she threw her arms around Nellie's.

"I'm just ashamed to take it, after I have been so mean to you," she whispered. "But I won't ever, ever tease you again as long as I live."

Nellie returned her embrace warmly, delighted at the results of the "coals of fire," and the two little girls soon became warm friends, instead of quarreling and finding fault with each other as they had been in the habit of doing.

I wish that every little boy and girl could be persuaded to try Nellie's plan when they have a grievance against any of their little companions, and I am sure that they will find it the best way.—*Early Dew.*

Soul Saving Power.

"What a wonderful increase in the soul-saving power of the churches there would be if only Satan could be cast out of them, and kept out of them, and how much more effective and heavenly would be the influence of all pastors if they were always able to recognize the source of many suggestions which come to them and say: 'Get thee behind me, Satan.'"

Twenty-Third Psalm.

Beneath me: green pastures.
Beside me: still waters.
With me: my Shepherd.
Before me: a table.
Around me: mine enemies.
After me: goodness and mercy.
Beyond me: the house of the Lord.

I love them that love me; and those that seek me early shall find me. Prov. 8: 17.

Make Friends at Home.

Many boys and girls are very anxious to make friends among strangers, while no pains are taken to make friends of those at home. Father, mother, brothers, and sisters all seem to be beyond the pale of friendship. They may be insulted, and with impunity; no courtesy or respect is paid them; they are expected to make up at a moment's notice, no apology of any kind being offered or thought of. Brothers and sisters have become lifelong enemies from small beginnings. Bitter quarrels have resulted from unpremeditated, but nevertheless cruel, injustice. Relatives imagine themselves privileged to criticise as no stranger would dare to do.

Now this is all wrong. Brothers and sisters should speak words of praise and encouragement. Leave others do the disagreeable—it will be done, never fear. Be as courteous at home as you are abroad. Respect your home and family as you wish to be respected. Don't save all your frowns for home. Love your brothers and your sisters, remembering that love begets love. You will never regret the kindness you have shown, while your thoughtlessness and indifference to your own may reap bitter harvest. Life would be smoother in a home if everybody won d endeaver to understand his or her neighbor in the home, and if everybody were taken at the best, and not at the worst, valuation.—*Union and Times.*

Fraternal Insurance.

Since many of our spiritual churches have become worldly, fashionable, and extravagant, their finances are insufficient to take care of the poor and the needy, the widow and the orphan. With all their coffees, suppers, socials, bakings, and cookings, and pew rents included—they can hardly raise the preacher's salary and incidental expenses. The poor were neglected. The secret society sharks took the advantage of this by organizing low rate Fraternal insurance companies, adding to them a ritualistic program to make them believe that they are religious, and have well nigh succeeded in robbing the class room and prayer meeting of all its members, and have clipped the wings of many a once spiritual church. Many Christian men and women are joining these societies for no other purpose than insurance, but are finally drawn into the net of sin and lose their experience. The fact is, that after all, the most needy of the widows and orphans have to be cared for by anti-secrecy people or the County poor funds.

Christ's Noblemen.

Christ has no need to call the highest classes, for He can take the lowest and make them highest. He can take the poor and make them rich; the foolish, and make them wise; the weak, and make them strong, the baseborn and make them highborn. He does not ask what the pedigree of a man is, but what is his character. He does not require that he shall be born of a prince, but that he shall be born of the Spirit. He is not concerned about nobility, for He is the Son of God, and to those that receive Him He gives power to become sons of God. They may not trace their pedigree back to a king, but they trace it immediately to the King of kings. According to the world's standard they are weak, but according to the true standard they are mighty. The world considers them worthless, but in the eyes of God one of them is worth ten thousand. They are his chosen ones.—*Christian Adv.*

A Rounded Period Not Always True.

It is not true that "all is well that ends well." That is simply one of those catch phrases that delude people into sowing wild oats, with the intention of some day burning up the wild harvest of such a sowing, and sowing in the same field the good seed of truth and virtue. Character is often impaired beyond reparation, even though repentance comes late and is sincere, and attempted atonement is made by the utmost self-sacrifice. "Whoso breaketh a hedge, a serpent shall bite him." The poison may be extracted, but the scar will ever remain.—*Philadelphia Methodist.*

If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.
But not to-day. Then be content, poor heart!
God's plans, like lillies pure and white, unfold.
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best."
—*M. R. Smith.*

The Carpenter's shop made Calvary not a battlefield merely, but a day of triumph that lit heaven and earth with hope; and if you and I would triumph when our Calvary comes, we must triumph in the little things of the common hours.—*G. Campbell Morgan.*

Do not think it wasted time to submit yourself to any influence which may bring upon you any noble feeling.—*Ruskin.*

Intelligence is the soil, freedom the air that produces the tree of life that satisfies the soul.—Rev. Thomas J. Dickson.

Marriages.

FREED—ANDERSON.—On June 30, 1900, at Schwenksville, Pa., by W. S. Gottshall, Wayne R. Freed of Harleysville, and Ella B. Anderson, of Skippack, Pa.

EGOLF—BEAN.—On July 21, 1900, at Schwenksville, Pa., by W. S. Gottshall, Harrington K. Egolf, of Harleysville, Pa., and Rebecca D. Bean, of Lederachville, Pa.

SHELLY—DAUB.—On June 30, 1900, in Quakertown, Pa., by A. B. Shelly, Jesse W. Shelly, of Quakertown, and Maggie Daub, of Sellersville, Pa.

Deaths.

DIEHL.—On June 24, 1900, in St. Luke's Hospital, South Bethlehem, Pa., in consequence of an accident on the electric railroad, Jonas F. Diehl, aged 25 yrs., 7 mos. and 12 days. His remains were deposited to the grave at the Flatland Mennonite church on June 28th. Funeral services were conducted by A. B. Shelly.

PEARCH.—On June 28, 1900, at Delphi, Pa., Edna, infant child of Elmer and Julia Pearch. Funeral services by W. S. Gottshall, and interment at the Schwenksville Mennonite cemetery.

NYCE.—On June 28, 1900, at Frederick, Pa., of old age and general debility, Rachael Nyce, widow of Jonathan Nyce, at the extreme age of 97 years, 5 months and 27 days. The funeral was very largely attended and was conducted by W. S. Gottshall, assisted by A. S. Shelly and N. B. Grubb. Interment at Bertolet's Mennonite cemetery.

ROSENBERGER.—On July 6, 1900, near Milford Square, Pa., Elsie M., daughter of Leon and Agnes Rosenberger, aged 3 months and 17 days. Funeral services held by Thos. H. Leinbach and A. B. Shelly, and interment made at the West Swamp church on July 12th.

HARTMAN.—On July 10, 1900, at 316 S. 6th street, Reading, Pa., of heart failure, Anna, widow of Solomon Hartman, aged 72 years and 1 month. Funeral services by Dr. H. Mosser in English and W. S. Gottshall in German. Interment in Charles Evans' cemetery.

MOYER.—On July 19, 1900, in Chalfont, Pa., Ray K. Moyer, child of Harvey W. and Lizzie (Kulp) Moyer, aged 1 year, 7 months, and 21 days. Interment on the 23rd at Sonderton. Funeral services by the pastor, A. M. Fretz, assisted at the house by Rev. Williams and at the church by Rev. Henry Rosenberger.

Contributions.

For Heathen Missions.—General Fund.

From Bequest of John Kramer, Halstead, Kan., $8.00; Deer Creek cong., Okla. $3.10; Bethel College cong., $22.00; Bethel cong. Mo., $16.55; Canton cong. cong., $22.00; Bethel cong., Kan., $22.00; Zion Kan., $10.00; Hillsboro cong., Kan., $22.00; Zion cong., Elbing, Kan., $10.00; Springfield S. S., Shelly, Okla., $2.50; Harold and Bergthal cong.'s, Okla., Union Mission Festival, $6.15; Cong. at Meadows, Ill. $10.00; Salem cong., Dalton, O., $9.23; Hoffnungau cong., Kan., $98.75; First Menn. cong., Phila., $28.00; A. J. Ledig, Ioamosa, Cal., $5.50; Coll., at Pacific District conf., $13.07; Bergthal S. S., Kan., $60.06; Bethesda cong., Henderson, Neb., $59.00; Zion cong., Ia., $12.00; Alexanderwohl cong., Kan., $60.01; Bequest of Andrew Schrag, Freeman, S. Dak., $220.00.

India Mission Fund.—From Alexanderwohl cong., Kan., $403.00; Bro. Trachler, Goodland, Kan., $5.00; Garden Township cong., Kan., $34.50.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
Brainerd, Kan.

For India Famine Sufferers.

From Freewill Offering of Cheyenne Indians at Cantonment, $5.16; C. M. S., Berne, Ind., 50c.; Peter Gering, Willis, Washington, $5.00; Mission Sewing Circle, Berne, Ind., $2.00; Anonymous, Berne, Ind., $2.00; Anonymous, Wayland, Ia., $2.00; I. K. Preed, $2.00; Anonymous, Wayland, Ia., $2.00; Cong. at Wadsworth, O., $2.00: Phila., Pa., $5.00; Cong. at Tremion, A. Zurfluch, Bluffton, Ohio, $5.00; Cong. at Tremion, Ohio, $15 00; Elmer F. Grubb, Nappanee, Ind., $5.00; Mennonite S. S., Colfax, Wash., $6.50; Anna Johnson, Kan. $1.00; Anonymous, $1.00; S. S. at Medford, Okla., $4.80; Collection at picnic of West Zion, Garden Township, and Christian S. S.'s, Kan., $43.06; Proceeds of corn contributed by various donors, per C. H. Kliewer, Halstead, Kan., $21.80; John Lichti, Monndridge, Kan., $2.00; Ernst Lichti, Moundridge, Kan., $1.40. Cong. at Summerfield, Ill., $21.00; Class 61 of the N. 4th St. Union Mission, Phila., Pa., $1.00; Rev. J. A. Funk, Okla., $5.00.

Gratefully acknowledged,
HARRISON LANDIS, Treasurer.
1710 Randolph St., Philadelphia.

Paid their Subscription.

J coh Elcher	June 1901
Peter Rich	ec. 1899
M. F. Achey	Jan. 1902
NEW SUBSCRIBERS.	
Anna Barinser	June 1901
P. R Voth	July 1901

ANNOUNCEMENT.

In answer to many urgent and repeated requests from our English speaking Sunday schools and in compliance with resolutions adopted at the last General Conference, the Mennonite Book Concern has now made arrangements to publish *English* Sunday School Lesson Helps. An able and experienced Sunday school worker has been engaged as editor of the Lessons and every effort will be made to make this forthcoming publication equal to the best.

In order to offer the various Sunday schools an opportunity to give this new Quarterly a trial without incurring any extra expenses the publishers have decided to furnish the first edition (fourth quarter 1900) **free.** Any Sunday school that will send in its order between now and the tenth of September 1900, will receive the fourth quarter 1900 (first edition) free of charge. Subsequent editions (beginning with January first 1901) will be furnished at the usual price of 10 cents per copy per annum.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XV. No. 12. Quakertown, Pa., September, 1900. Whole No. 180.

Brief Items of Interest.

The Western District Conference will this year be held in the congregation at Beatrice, Neb.

The date of the Middle District conference is announced as October 29 and 30. It will be held at Bluffton, Ohio.

Rev. D. Goerz has completed his work of charity in India and is on his return journey through several countries of Europe.

Some of our correspondents have been off on their vacation. For this and other reasons there are few communications of this nature at this time.

Bro. J. A. Ressler, Mennonite missionary at Dhamtari, India, assisted Bro. D. Goerz in the distribution of the grain among the famine sufferers.

A Brother in Indiana who appreciates the *Mennonite* so much that he would like to have it appear weekly, offers a contribution of $25 in order to help to facilitate the desired change.

Rev. and Mrs. Benj. Ewert, of Edenburg, Manitoba, have spent a part of July and August among the brethren at Beatrice, Neb. and in Kansas. Bro. Ewert's former home was in Marion county, Kan.

It is reported that the Northern District Conference is about to establish a higher educational institution at Freeman, S. D. Fifteen thousand dollars are said to have already been subscribed for this purpose.—*The Review.*

Brother and sister Jacob Barkhart expect to enter the Mennonite Mission work in India. They start on their journey thither on Sept. 19, and will be accompanied by three missionaries of the Brethren (Dunkard) church who also go to India to open a mission there.

Rev. N. C. Hirschy, of Wadsworth, Ohio, has decided to accept a call of the Board of Trustees as President of the prospective school at Bluffton, Ohio. We congratulate the friends and promoters of this school upon the securing of an educator of Mr. Hirschy's qualifications.

The Conference of the United Mennonite churches of Germany offers a prize of 500 marks for the best history of the Mennonite denomination. The productions must be completed and submitted to the judges by the 1st of July, 1901. The work is not to exceed sixty-four octavo pages when printed.

Bro. J. J. Balzer, of Mountain Lake, Minn., opens his school again on the 10th of September for children from six to fourteen years, and on Oct. 15th for advanced pupils. Among the latter he invites specially those who are preparing to teach in the Sunday school and in week-day schools. In his course of instruction he lays particular stress on Bible studies and church history. The work of the school is altogether in the German language.

A local conference on Church and Sunday school work will be held in North Danvers, Ill. Our aged brother, Joseph Stucky, is pastor there, and in him the progressive work of the church has a most active supporter and ardent advocate. He is one of those old young people, who by their words of cheer and encouragement continue to be of much use in the Master's cause through the influence of their enthusiasm upon those actually in the field.

It gives us pleasure to hear that our dear Bro. Grubb, now on foreign soil, spent a day with Rev. Weydman of Crefeld, from which locality our Mennonite fore-fathers emigrated to Germantown in 1683. Bro. Grubb had the rare privilege of standing in the same church in which the emigrants worshipped. The Crefeld congregation has a membership of 1200. By the time this reaches the eyes of the readers Bro. Grubb with the rest of the party will be on the deep sea their faces turned homeward. May God grant a prosperous voyage and safe return to home and loved ones! The schedule time for their arrival at New York is about Sept. 11th.

In a personal latter to the editor, Bro. M. G. Oberholtzer writing from Waverly, Iowa gives a very encouraging report of the work he is privileged to do as Sunday School missionary in Bremer county, of that state. After speaking of several conventions, county and state, in which he had a part, he gives the following statement of his regular work, which we take the liberty to copy here: "During the two and a half months of my labor in this county I have made over 500 visits to families, traveled over 950 miles (mostly by bicycle) and have visited and aided over thirty schools. — — On next Sunday I will reorganize a school in the south-eastern part of the county. To-morrow I am going to Janesville to see Rev. Young who will go with me to look up S. S. work in Jefferson township, for the purpose of organizing a school at Danver." We rejoice with Bro. Oberholtzer over the success of his labor in this part of the Master's work.

A Workers' Gathering in Oklahoma.

On Tuesday, Oct. 2, a conference will be held by the brethren in Oklahoma. This will be the second meeting of this kind in the territory. The place of holding the conference is near Lahoma. An interesting program has been arranged on which appear the names of several brethren from Kansas. The subjects to be formally taken up are the following:

1. How can the mutual visitation between the ministers of different congregations be promoted? Rev. H. Banman, Lehigh, Kan.

2. Participation of the congregation in mission work. Rev. M. M. Horsch, Darlington, O. T.

3. The ordering and building up of a congregation. Rev. Chr. Krehbiel, Halstead, Kan.

4. School and Education in Oklahoma. Prof. H. O. Kruse, Newton, Kan.

On the day preceding the conference a Sunday-school convention will be held at the same place. Among the parts on the program are the following:

How to conduct the quarterly review, to be shown by reviewing the lessons of the Third Quarter. P. R. Voth, Lehigh, Kan.

The Sunday-school Superintendent. J. J. Adrian, Weatherford, O. T.

The Sunday-school Pupil: Where do we find him? How shall we win him? What do we make out of him? Peter Quiring, Herald, O. T.

An all-day mission festival on Sunday, September 30, will make a suitable and an inspiring opening for convention and conference.

A Forgotten Treasury.

Among the various causes that claim our consideration when we come to distribute our offerings, there is one treasury which on account of its very modest demands is apt to be neglected altogether. Our General Conference has three treasuries. Two of these are well known and receive regular contributions from our congregations as a rule. These are the treasuries for Home and Foreign Missions. But the third treasury is the one referred to in the heading of this paragraph. Of it the constitution says: "A general treasury out of which to defray the expenses connected with conference meetings and such other expenses as can not properly be paid out of any of the other treasuries."

Before our last meeting in 1899 at Bally there was barely enough in this treasury to meet the expenses necessary to be made according to resolutions passed at the previous meeting. At Bally the conference directed certain essays to be published in pamphlet form and distributed free of cost among our membership. This is a work that will no doubt have its good results and to meet the expense incurred in this and other ways for the furthering of the interests of our conference, the officers of conference respectfully request that in all our congregations an opportunity be given for contributions to this treasury and that the same be forwarded to the treasurer, Rev. D. Goerz, Newton, Kan. Surely one collection in three years is a modest request and yet if generally responded to will supply the needed funds for the work we are directed to do. Hoping for an early and a general response, we are

Humbly yours

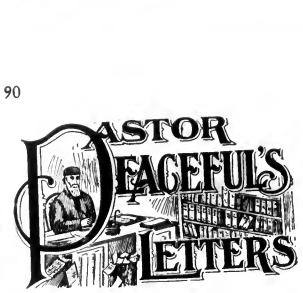
A. S. Shelly, Pres.

C. van der Smissen, Sec.

One Year at the Hospital.

The annual meeting of the Bethesda Hospital Society was held on June 6 at Goessel, Kan., at which place the hospital is located. The meeting was very well attended. The society now numbers 171 members, having an aggregate of 211 votes. As the hospital—the first among the Mennonites in the United States—has just concluded its first year of work, some statistical facts will be of special interest. The hospital structure is a two-story building, 30 by 40 feet, containing fifteen rooms, erected at a cost of $4000, and located in Goessel, a little country village about twelve miles north of Newton, Kan. During the year thirty-one patients were admitted and treated. Of this number ten were restored to health, eleven partially restored, seven remain unimproved and three have died. Medical care is chiefly under the care of Dr. P. Richert, who resides near the hospital. This merciful and humanitarian work was conducted for the year at a total cost of $4,112.19. The receipts amounted to $3,961.89. The deficit of $150.30 was nearly covered at this meeting by voluntary contributions. One of the problems by which the society is confronted is how to obtain trained and competent deaconesses or nurses for the hospital, and the question is being seriously considered whether it would not be well to establish a deaconess institution in connection with the hospital. The society elected officers for the ensuing year as follows: President, Rev. Peter Balzer; secretary, Rev. H. Banman; treasurer, P. Voth.—*The Review.*

No one is truly rich who has not wealth of love, wealth of sympathy, wealth of good-will for men. No one knows what luxury is who has not enjoyed the luxury of doing good.



SOME THINGS THAT NEED TO BE TOLD.

It is needless to refer to every detail of the correspondence that flowed so uninterruptedly between the clerical uncle and the converted niece. Rosa's letters were full to overflowing with revelations and experiences, and the delighted old preacher loved to lose himself on his favorite themes before such an appreciative audience as Rosa.

One day he wrote: "Do you know that the Epistles of Paul are specially nourishing reading to a Christian? If you don't want the high tone of your life to sink to a commonplace level, or to experience any humiliating and damaging fall, spend much time reading Paul. You will notice your experiences confirmed and vindicated over and over again. The grace of God will take deeper and deeper hold upon you. Paul is hard on the sinner, but sweetly tender and generous to the saint. He wants the unconverted to get down to his proper place, but likewise the converted to step up higher to his own proper place. He doesn't flatter the Corinthians a bit, yet he makes Christ, like the prodigal's father, throw His royal robe about them, as though He would say, "With all your faults, you are still mine." He answers the foolish, blind questions of all ages with a force and a persuasiveness that would almost make it appear as though truth itself, not Paul, were speaking. When he describes himself in Romans VII., every reader must perforce look into his own heart, and instead of one self-confessed criminal before the eternal bar, there are thousands. When Paul casts his prophetic eyes into the future, a radiant hope burns in them that sets every heart afire. When you come across the many thanksgiving passages in the various Epistles, you must at once conceive brighter hopes for your brethren. He sees things in God's children to be thankful for that never occurred to you. And all this not because they are so good, but because God is so gracious. He paints persecution and martyrdom with such glowing colors that you long for a taste of martyrdom yourself. His love for souls is so overpowering and so frankly expressed that you find yourself loving others before you know it. You can't improve on Paul, and you sigh to be like him."

On another day, while weeding out his pigeonholes, Pastor Peaceful found Rosa's first letter, and, of course, re-read it. Her list of subjects on which she wanted light—"Heaven, Hell, Judgment, the Millenium, the Devil, Predestination, the Atonement, Justification, Faith, Sanctification, Assurance"—again greeted his eye, and a smile stole up one corner of his mouth. Some of them had been discussed. As for the others, perhaps Rosa knew as much about them now as her uncle. A renewed heart under the tutorship of the Spirit learns truth rapidly. But he thought it worth while to remind her of her old desire, so he sent her the list, and wrote in connection:

"Some subjects in the list have already been disposed of, such as Heaven, and Assurance, and Sanctification. You know what Faith is, and Justification, and certainly Atonement. You are now a student of the Bible as well as I, and God through the Spirit will reveal to you whatever you need to know. Study up the great topic of Judgment, and you and I will exchange communications bearing on it.

UNCLE DAN.

Christianity calls for a ministry that aims not at drawing crowds, but at saving souls. A large congregation is a means, not an end. Christ has regard, not to the number, but to the character, of the audience. He estimates His servants, not by their attractive power, but by their fidelity. His Church is to be built up by those who rely upon His methods and use them to the purest and highest advantage.—*Exchange.*

The Lord's Second Coming.

BY H. G. ALLEBACH.

Perhaps most professing Christians, and, in fact, some ministers, are very little exercised about the second coming of the Lord. They would not—they know they could not—deny it, yet it is not a vital, helpful truth to them. Let us see how some of the Biblical writers view the matter.

Paul, in his earliest extant Epistle, 1 Thessalonians, refers to the Lord's coming at least six times. Four times he makes use of the word, Parousia, which means the glorious personal presence of the church with the Lord. The Thessalonians were well instructed in this comforting truth, and were exhorted to look for it and to walk worthy of such an exaltation. In the fourth chapter, Paul uses this truth to comfort the bereaved of the congregation that were mourning Christian loved ones, at the same time furnishing us with the ideal funeral sermon. In the Second Epistle, written about six months after the First, though he corrects some false impressions they had received concerning the second coming, he lays no less stress upon the Parousia.

To the Corinthians (1st Epistle), Paul writes of those who are Christ's at His coming. He declares that himself and Apollos, and all teachers and preachers and workers for the Lord are to answer on the 'great day of the Lord" for the use, whether good or bad, made of their stewardship. All secret things are to be revealed on that day.

To the Colossians, from amid the worldly, royal household of the Cæsars, he writes, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Before this time, however, there shall already have taken place the redemption of the body, about which Paul writes so warmly to the Romans (chapter 8) and to the Philippians (chapter 3: 20, 21).

In his last Epistles—those to Timothy and Titus—he is continually thinking about the day of the Lord's revelation on the earth, and of the crown of righteousness awaiting him. He associates with these events something which he calls a "blessed hope." He has committed his soul to the Lord's keeping until then.

The inspired writer to the Hebrews believed the day to be approaching and exhorted his readers to look diligently for the sin-bearer, but then in a glorious body instead of his former body of humiliation.

The Apostle Peter manifests his eager attitude of waiting in no fewer than eight references in his two Epistles. He believed the time to be near at hand, but, with Paul, adopting Christ's phrase, agrees that it would come like a "thief in the night." He rebukes the doubters and scoffers and explains why the appearing is delayed. Like Paul, he welcomes the day because of the crown then to be awarded for faithful stewardship.

John, the beloved disciple, could not help weaving into all his writings his hopes of again seeing his blessed Master. "Every man," wrote he, "that hath this hope, purifieth himself"; and in these few words he expressed the immense practical value of the "blessed hope" which so many of our day are almost ashamed to cherish. The fundamental truth of the Revelation is the second coming of Christ. "Behold, he cometh with clouds" is the first sentence of the real message following the introduction, and "Behold, I come quickly," and "Surely I come quickly" are among the closing words. And the rapt disciple, hearing this refrain, constantly reiterated, answers, "Even so, come, Lord Jesus."

Leaving the testimony of the Word, and omitting altogether the copious allusions Christ and the Evangelists made to it, let us see what good saints in modern times have had to say about it.

A. J. Gordon (commenting on "The Spirit and the Bride say Come") wrote: "The Holy Spirit now prays with the pilgrim-church for the hastening of the Parousia."

Spurgeon: "O beloved, let us wait in patience and stand with the wedding garments on constantly."

Jonathan Edwards: "If any man can prove this form of the Gospel to be untrue and a mere dream, the very best thing that he can do is to sit down and weep forever to think that he has disproved the brightest hope that ever shone upon the eyes of men."

R. A. Torrey: "The great cry of the early church as it pushed the evangelization of the world was, 'The Lord cometh.'"

James M. Gray: "Are we personally looking for Him? Let us not dodge this question."

R. E. Speer: "He cleanses men by the hope of His coming."

Professor Denney (author of Thessalonians in the Expositor's Bible Series): "That attitude of expectation is the bloom, as it were, of the Christian character. Without it, there is something lacking; the Christian who does not look upward and onward wants one mark of perfection."

G. Campbell Morgan: "The one bright hope of faithful Christian hearts is ever this—the Lord Himself shall come."

Moody believed in it with all his heart and wrote and preached about it. G. Campbell Morgan asserts that one verse in twenty-five in the New Testament has to do with this blessed hope of the Church.

Let all that look for, hasten
The coming joyful day
By earnest consecration
To walk the narrow way.

A Gospel Divorced From Its Peace.

There is a disposition in some quarters to blame the missionaries with the present outbreak in China. Blind fanaticism in that land may confound them with all foreign invaders indiscriminately, but we cannot join with those who would heap the chief responsibility on these self-sacrificing workers. Those lusts of gain and of empire in men, from which wars and fightings come, have indeed caused the missionaries to be misunderstood as spies, forerunners and agents of a war-making Christendom, insinuating themselves in advance to undermine the ancient traditions of the empire. But it is the aggressive covetousness of others, backed up by arms, that has forced the Chinese to read war between the lines of such gospel as was preached unto them. And yet the missionaries had the opportunity, had the Christendom that sent them believed in the doctrine, to have made their learners read peace and not war;—to have assured them that the undivided interest of the Christian missionary is the kingdom of one whose teaching was, "My kingdom is not of this world, else would my servants fight."

While the covetous encroachment of nations has naturally, to the Chinese mind, made missions mean war; and while some missions may have taught the same thing by appealing to the military arm to sustain their foothold within the empire; yet it is not because too much of Christianity was taught that war found entrance, but rather because not enough of it was taught. If the part that is usually omitted had been consistently taught, it would have disarmed suspicion against the missionaries, at least. To this extent only—the error of omission rather than of commission—may we hold missionaries, along with their churches at home that taught them, responsible. Had modern Christianity faithfully represented that of the disciples of the first two centuries, whose brave answer was, "I am a Christian. Therefore I cannot fight!" Christians need not have been understood in China as the pioneers of gunboats and bombshells.

We do not say that Christians before savage men would invariably escape massacre by abstaining from carnal weapons and appealing to the protection of the Prince of Peace alone. But, as a rule, marvellous has been the protection of such as have done so. The blood of some martyrs of Peace may be expected to fall to the ground as the seed of the Church of the Prince of Peace. The testimony of some missionaries of such a gospel may be blessed and confirmed by being sealed with their lives. But how soon would the carnal sword drop from hands unnerved by the sword of Love in the spirit of those whom they were slaughtering! Such passive bravery for Christ's sake is courage with its eyes open. Enmity could not stand before it.

But let every breath of blame be hushed towards those volunteers for Christ who willingly took their lives in their hands to labor among a benighted people. We arraign not them but the Christendom which kept back a part from their outfit for the work—the peacemaking part of the whole counsel of Christ. Was not his warning enough, when one tried to defend his cause by the sword, that a Christianity that takes the sword shall perish by the sword? Never will the free triumph of the Christian faith among the nations appear, till the weapons of its warfare are not carnal.—*The Friend.*

In Answer to Prayer.

D. L. Moody says; "In 1872 I went to London to get acquainted with some men of God who knew their Bible. I spoke one Sunday morning in a church, but there was no unusual interest. In the evening in that same church the power of the unseen world fell upon me. When I got through I asked those who would like to be Christians to rise, and they rose by the hundreds. I said to myself, 'These people have misunderstood the invitation.' I said. 'All that want to become Christians, who are not Christians, meet the pastor and myself in the chapel.' They filled that room, aisles and all. I said again, 'These people have misunderstood me,' and after explaining the way of life, I said, 'To-morrow night your pastor will be glad to meet you here alone.' I had to go to Dublin. The next day I got a telegram from the pastor, asking me to come back at once. I went and stayed ten days, and they took four hundred into that church, and all the other churches were blessed. Let me tell you the sequel. A member of that church, bedridden for years, was becoming discouraged. She could do nothing, but one day she thought, 'I can pray.' She poured out her heart in prayer for that church. She had heard of me and had asked God to send me from America. When her sister came home at noon, she said, 'Who do you think preached to-day?' 'I don't know,' was the reply. 'Guess.' Finally she guessed Mr. Moody from America and said, 'I know what that means. It is the answer to prayer.' When they brought her dinner, she said, 'No; I am going to fast.' All that afternoon she was holding me up to God in prayer. In the evening when I was preaching she was praying, beseeching the Lord to hear the prayer and revive the work in the church."

Such results might be realized more frequently if people would pray instead of criticising and finding fault with the sermon and the preacher. O pray, brethren and sisters. Let this be the heart cry for the future. "Lord, baptize every minister, and revive thy work."

Prayer and Power.

The worldling may succeed in life by carefulness, by skill, by intelligence and by force; but in the work of God no man can succeed without prayer. No human power can effect the changes and accomplish the work required in the service of God. There is a superhuman work to be done, and a superhuman energy is required for its accomplishment. To be prayerless is to be powerless. No matter what other qualifications men may have for the work, unless they have the power of God they will never succeed in accomplishing the service of God.

Multitudes of men and ministers may trace their failure to their prayerlessness. They are eloquent, but they do not pray. They are enterprising, but they do not frequent the mercy-seat. They may have education and all that learning can give them, but without prayer they will be like a sounding brass and a tinkling cymbal. They may be abundant in labor, fervid in speech, and zealous in good works, but all this will not avail unless they have that power and that presence of the Spirit which only comes in answer to prayer.

Let Christian learn the lesson, and as they desire to be useful and to do effective work for God, let them see to it that they watch and pray, that they continue instantly in prayer, and thus draw from heaven that power and help without which they can do nothing, and without which, all that they undertake to do, will amount to nothing in the end.—*The Christian.*

A Song of Salvation.

Salvation! What music is there in that word, music that never tires, but is always new, that always rouses yet always rests us! It holds in itself all that our hearts would say. It is sweet vigor to us in the morning, and in the evening it is contented peace. It is a song that is always singing itself deep down in the delighted soul. Angelic ears are ravished by it up in heaven; and our Eternal Father himself listens to it with adorable complacency. It is sweet even to Him out of whose mind is the music of a thousand worlds. To be saved! What is it to be saved in the fullest and utmost meaning? Who can tell? Eye hath not seen, nor ear heard. It is a *rescue*, and from such a shipwreck! It is a rest, and in such an unimaginable home! It is to lie down forever in the bosom of God in an endless rapture of insatiable contentment.—*F. W. Faber.*

"God Says, Thank You."

Some one has beautifully said that the real meaning of the phrase "thankworthy" and "acceptable with God" in I Peter 2: 19, 20 is God says, thank you. This may seem inconsistent with His Majesty and greatness, but it is not. It is rather the signature thereof. This is not simply courtesy. It is appreciation, gratitude, love and that divine.

How all England was touched on more than one occasion when the good Queen stepped down from her throne and with words of praise pinned the Victoria Cross on some hero, who was so disabled that he could not rise to receive it. How all heaven will be thrilled when we stand in the presence of our great King and He stoops down and says "well done," that will be a Victoria Cross that will shine upon the heart through the eternity of God.

Even now He says, "thank you," but we may not have sufficiently recognized it as God. He never omits to whisper it in the deep recesses of the heart for everything done unto Him. Every time the sweet voice of conscience gives its approval remember it is God speaking there, and bow the head and worship.

How much of our service seems to be unappreciated and ineffective. How many times we meet with even scoffs and scorns, but when God says "thank you," we are more than repaid.

So many cease from Christian service, become offended at some slight or criticism There is only one safeguard, let all service be unto God. He will never forget to say "thank you." The grace of continuance and the secret of abiding joy will be found in this.

Be satisfied with God's approval and even though it take a long time to learn, let us learn that the sweetest and best thing in all the world is to please God.—*Chas. H. Pridgeon, in Keystone Endeavorer.*

"Our Cause."

"The Lord bless our cause!" Amen! But be sure "our cause" is His cause. Prayers for "our cause," "our theology," "our doctrines," have made Babylonish captives by the thousands. When you pray for "our cause" again, be very sure "our cause" is the cause for which Jesus gave his glorious life; and, lest "our cause" should be spoiled by human opinion, or mere churchism, learn first to say firmly and humbly: "Thy will be done on earth as it is in heaven." This may spoil "our cause," but it will enlarge the borders of Christ's kingdom, and this is all we need to wish.—*Day.*

Falling From Grace.

A colored brother was once preaching a doctrinal sermon to his congregation. He felt it necessary to illustrate the doctrine of apostasy in a manner clear to their understanding. He did it in this way. He began by telling them to their utter astonishment that he believed in falling from grace. "But," said he, "I 'lustrate it in dis way: One time massa had some bacon hanging up under a scaffold to smoke. I thought I would go out one night and steal one of those hams. So I got a barrel and climbed up on it and reached over to get on, but just as my hand got within a foot of dat ham, de barrel tilted, and down we came. Sure 'nuff, brethren, I fell from dat dar ham, and dat's de way people fall from grace. Dey never had any to fall with." His illustration is surely orthodox as well as original.—*The Common People.*

"Never borrow trouble as long as you can possibly borrow anything else; and never borrow anything else so long as an honest effort will enable you to avoid the necessity of doing so.

The Shepherd Psalm.

Mrs. John R. Mott has given us a beautiful paraphrase of this twenty-third Psalm:

"The Lord is my shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness, for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

Miscellaneous Notes.

The great preacher Whitefield did not believe he had mastered a sermon until he had preached it a hundred times.

Professor Park once said to Alexander McKenzie: "I learned more from an old woman in an almshouse than from anybody else."

The Nestorian Christians from Persia were perhaps the first to preach the Gospel to the people of China. At Si-ngan-fu there is an inscription cut in stone which fixes their presence there in 781 A. D.

William Carey, the pioneer of modern missions, preached his epoch-making sermon on the text: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."—Isaiah 54: 2, 3. He outlined his sermon as follows:

1. Expect great things from God.
2. Attempt great things for God.

This simple analysis, homiletical to its very core, reminds us of Horace Bushnell's comprehensively simple sermon-heads, and of Meyer's and Murray's suggestive categorical methods of presenting Bible texts. Carey's sermon, as such sermons should be, was irresistible.

Compared to Dogs.

A man who took special delight in seeking out the weak spots in the lives of Christians came one day into a blacksmith shop and soon began in his accustomed manner to harp on the short-comings of Christians. The blacksmith after listening awhile in silence, turned to the speaker and asked him, "Have you ever read in the Bible?" "Certainly," replied the critic complacently. "Have you read the parable of the rich man and Lazarus?" asked the blacksmith further. "Of course" was the answer. "Well," said the blacksmith, "you remind me of the dogs in the parable." "How so?" asked the other, astonished. "Because," said the blacksmith, "all that the dogs did was to lick the sores of poor Lazarus, and it seems to me you are doing the same. You are constantly licking the sore spots of good Christian people. For the good that is at them you have no taste."

Men will have a better right to doubt the Bible when they have discovered a life more beautiful than that of Christ, or doctrines more heavenly than those He taught.

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When those vessels were destoyed by fire at Hoboken and a number of men were imprisoned in the burning *Seale* doomed to certain death in the flames, Roman Catholic priests pronounced absolution to these men irrespective of their adherence or non-adherence to the Catholic church. This evidence of religious charity has been made the object of high praise in a poem written by a Jewess and published in a Protestant journal, *The Independent*. Surely religious toleration is on the increase.

At the time of this writing the Government of the United States is taking a strong lead in the direction of restoring peace in China. Her lead is warmly seconded by Russia and will, we believe be followed by most if not all of the nations whose allied armies have been forced to march to Pekin to rescue the beseiged legations. Every child of God will earnestly pray that peaceful counsel may prevail and a general war of aggression upon China be averted. The Chinese are sadly lacking in honesty, straight-forwardness, and veracity in their dealings with other nations, but a wholesale robbery at the point of the bayonet would be a poor school to teach them better things.

Secretary John Willis Baer in his report to the London Convention, spoke with evident pride of the wearing of the C. E. badge by more than one brawny Briton engaged in the siege of Ladysmith. It is not ours to cavil. But if the C E. badge stands for anything, it stands for loyal service to the One who is the Prince of Peace and came to bring "peace on earth good will to men." How can a Christian wearing the C. E. badge be in arms against his fellowmen? Would Jesus do it? Does he expect his loyal followers to be military men? It is one of the recognized privileges of C. E. members to preach Christ, in season and out of season. Supposing one of these warlike Endeavorers had, after shooting down his enemy (1) attempted to lead him to Christ, would he have succeeded?

Stick to Your Text.

A minister of the Gospel should at least be able to read the Word of God intelligently, should know and practically apply the ordinary principles of literary interpretation when he reads or expounds the Word. As a matter of fact, however, great violence is done to Biblical passages every Lord's Day, by wrenching them from their context, and making them serve almost any purpose. They remind us of the man whom we heard quoting in all seriousness, Paul's quotation, "Let us eat, drink and be merry, for to-morrow we die," and avowing his purpose to live by this motto, since it was Scriptural, whereas Paul quoted it as a colloquial saying only to condemn it. We have heard ministers representing sickness, death, ordinary bodily ills to be disciplinary—Catholically speaking, purgatorial—steps to glory, as though they were merits and as though much fleshly affliction would work out an exceeding weight of glory in them who were exercised thereby. Such texts as 2 Cor. 4: 17, and "Whom the Lord loveth he chasteneth," have been used at funerals to comfort mourners. If 2 Cor. 4 and Hebrews 12, are read thoughtfully, with a view to honoring the unity inherent in each chapter, it will be seen to how unhallowed a use God's word has been devoted. In these passages, the "affliction" and the "chastening" refer to persecution, suffering for righteousness' sake, not at all to sickness and grief.

God can not possibly bless a sermon which would make his Word mean what it actually can not mean. —A.

What One Man Thinks of The Revelation.

It has been our privilege lately to look into the popular work of Dr. Joseph A. Seiss, of Philadelphia, on the Apocalypse, which has been pronounced by Pastor C. I. Scofield, of East Northfield, Mass., to be the best commentary on The Revelation out of over fifty he had read. The very first words of the introduction to his book are worth quoting again and again: "There is a wide-spread prejudice against the study of the Apocalypse. Though it is the great prophetic book of the New Testament, a special message from the ascended Saviour to His Churches on earth, and pressed upon every one's attention with uncommon urgency, there are religious guides sworn to teach 'the whole counsel of God,' who make a merit of not understanding it, and of not wishing to occupy themselves with it."

Are there any ministers in the Mennonite Church who regard *The Revelation* in this light? —A.

From Correspondents.

Geary, Okla.—Taking a retrospect, we find, as at all times, God's promises must ever come true. Gen. 8: 22 we read, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

God has given us an abundant harvest, and at this present time preparatory work is being done to again seed the ground. Our hearts are filled with praise and thanksgiving to Him who has said, "Lo, I am with you to the end." Spiritual blessings also have been flowing during this time. At times we felt exalted, like as Peter of old, and could say, "It is good to be here," and again as David, mourning the loss of his friend and brother Jonathan.

We had the privilege to have several of our brethren ministers with us during these months. On July 1st Bro. H. P. Krehbiel, of Canton, Ohio, preached both morning and evening. One week later Missionary H. J. Kliewer, of Hammon, filled our pulpit, and some time later Bro. Horsch, of Darlington, was in our midst. May God reward the brethren for their labors, and we say, "Come again and bring others." We appreciate these spiritual blessings.

The angel of death also visited one of our homes on August 5th, claiming its right in laying low our beloved brother, C. A. Krehbiel. The deceased leaves a widow and two small children, the youngest being born one day after the father's death. May God comfort our bereaved sister. The deceased was a son of Rev. Val. Krehbiel, of Moundridge, Kan. Funeral services were conducted on the 7th inst., at which a number of relatives from a distance were present. Would that we may ever be ready to meet the Bridegroom when He comes to claim us for His own!

Noble, Iowa.—Our dear pastor has been away for two Sundays. We expect him back by next Sunday, August 5th. He exchanged pulpits with Rev. Miller, of Pulaski, Iowa. So that day we were not without preaching services. August 12th he was in Donnellson at Rev. Schowalter's church.

July 22nd Prof. Carver, a colored brother of the Booker T. Washington School at Tuskagee, Ala., spoke at the Noble and Wayland chnrches. It was the first time that a negro spoke in either church. He didn't preach a sermon, but spoke about their institution, what they do and how the people live. His talk was interesting and not without value as a lesson.

The Noble and Wayland Sunday-schools intend to have a union picnic dinner at Noble on August 23d. After dinner a short program of songs and addresses will be rendered. On August 27th a county Sunday-school rally and picnic will take place at the county seat, Washington. The Noble Sunday-school intends to take part.

We think it profitable to have social gatherings occasionally to promote social as well as spiritual friendship and work among Christian workers.

Schwenksville, Pa.—Our congregation enjoyed a rich feast and was the recipient of a rare honor when on Sunday, August 12, Brother and Sister P. A. Penner visited our congregations and spent their last Sunday before sailing for India in our midst. They were accompanied by the Brethren Friesen and Becker from Minnesota. Bro. Penner preached three soul-stirring sermons: In the morning at Bertolet's, in the afternoon at Schwenksville, and in the evening at Harleysville. From this place we bade them farewell, with God's blessing, and they went to Quakertown over night. We are confident that their visit was fruitful of much good and they will always be kindly and prayerfully remembered by our people. We pray that the Lord may give them a safe journey and make them a power for good among the heathen where they go.

The pastor has a catechetical class under course of instruction preparatory to being received into church membership.

Donnellson, Iowa.—The prolonged drought and great heat has been broken by a gentle and refreshing rain. The corn and pastures have suffered to some extent, although we still look forward to a fair crop of corn. Grain, vegetables of all kinds, and fruit we had a bountiful crop. The Lord has been good to us in many ways. Yesterday our church was filled to overflowing, it being the occasion of giving special thanks to the Lord of the harvest. Brother Stucky, pastor at Noble, Iowa, preached in the forenoon and in the evening. In the morning the call for more workers in the Lord's vineyard was laid before us in all its earnestness and necessity, and in the evening, why we should watch and pray at all times. We enjoy the visits of brother ministers to help and encourage us in the great work. Your correspondent, with others here, has been attending a series of meetings, held near by, by two evangelists from Canada, students from Moody's Institute. They are earnest, faithful laborers in the Lord's vineyard. I, for one, fail to see any selfish motive at the bottom, as some claim, but would like to hear from some one better posted as to our duty as church members and Christians in taking part and assisting in such revivals. Taking into consideration what God has done for us that we might be saved, we certainly can never do too much for Him if we only do it right, and in the right spirit. Above all things, we never should be ashamed to confess Him. May God's blessing rest upon all that love Him. F. H. KREBILL.

Deep Run Church Bedminster, Pa.—Sunday, June 24, was a blessed day for the Deep Run congregation. It was the time of the re-dedication of the church and re-opening of the same for services. The church is a spacious brick structure, erected in 1849. In these 51 years of its use very little repairs were done to the building. This spring the inside was entirely renovated. A balustrade was built around the pulpit. The old-time benches were displaced with comfortable pews. The aisles, pulpit and chancel are nicely carpeted,—the gift of the Sisters' Mission Aid Society. The gallery was extended about five feet and faced with a beautiful balustrade, in this extension the main auditorium was decreased in size, giving space for two nice anti-rooms for Sunday-school purposes, Young Peoples' meetings, etc. These rooms can be used if needed with the main auditorium. Large audiences were present at the re-opening services. The pastor, Allen M. Fretz, opened the services by reading Psalm 100. Prayer was offered by W. S. Gottschall, after which the pastor conducted in German the simple rite of re-consecration. The brethren A. B. Shelly and W. S. Gottshall preached sermons in the morning. The afternoon services consisted of short addresses alternated with singing. In the evening sermons were preached by J. S. Moyer and the pastor.

Rather than place a needless stumbling-block in any Christian's path, it were well neither to eat meat nor to drink wine, because Christian love is a thing more precious than even Christian liberty.—*Dean Farrar.*

Missionary.

Sister Bertha Kinsinger, who for a number of years served as teacher in our mission school at Cantonment, has been appointed by the Mission Board to assist Missionary Petter in his spiritual work among the Cheyennes. Her work will be mainly among the Indian women.

Brother Missionary Petter is actively engaged in printing his translations from the Bible and other literature for the Cheyenne Indians. Missionaries from other churches have expressed their willingness and desire to use this literature for their work among the same Indians. Thus the Cheyenne Indians, who hitherto did not have a written language, will soon have their own literature, besides being instructed in the truths of the Gospel of Christ.

As may be seen by the acknowledgments of donations as published in another part of this paper, a number of our Mission Sewing Circles have responded to the call of our mission secretary for donations towards the purchase of a sewing machine for Missionary H. J. Kliewer. Other circles have sent contributions which had not yet arrived when the receipts were sent out, so that by this time no doubt, the needed amount will have come into the treasury, and Brother and Sister Kliewer will be provided with this necessary article to teach the Indian women to do there own sewing.

Owing to the fact that the Government has now provided ample school facilities for all the children of the Cheyenne and Arapahoe agency in Oklahoma, where our church is carrying on mission work, our Mission Board has decided that our mission-school at Cantonment be reduced so as to require but a single teacher during the coming year, and that in receiving children into the school young Indians who are already baptized, such as desire to become Christians and the children of Christian Indians shall have the preference. As there seems to be no urgent need for educational work on our part the Mission Board believes to be warranted to devote its means and powers more to the spiritual work only.

Mission Money and Its Use.

The quarterly report of the treasurer of our Board for Heathen Missions, for the 2d quarter of 1900, gives the following totals: In the treasury April 1, $748.19; received during quarter, $2945.35; total on Dr. side, $3693.54. Amount paid out during quarter, $2052.21; in the treasury July 1, General Fund $668.92; for India Mission $959.16; Church Building Fund, 13.25; total in treasury July 1, $1641.33.

Of the above amount expended during the quarter the following items may be mentioned: Missionaries salaries, 737.50; Repairs at Darlington. 100.00; Church at Missionary Funk's station, 400.00; Cantonment school, 575.00; Medicine, etc., 55.90; Traveling Expenses of Ex. Com. of Mission Board 40.18; Traveling and other expenses of J. F. Kroeker, 125.00.

Off for India.

Brother P. A Penner and wife, who have been elected by our Mission Board as missionaries for India, left their home and friends in Mountain Lake, Minnesota, on Tuesday, August 7th. The evening before their departure an impressive farewell service was held in the Bethel church at Mountain Lake, at which, besides singing and prayer, a number of addresses were made. Brother and Sister Penner are accompanied on their journey by two brethren from Mountain Lake, who are going on a visit as far as Russia. The party came direct to Philadelphia, where they arrived on Friday, August 10th. From there they came on Saturday to Schwenksville and spent the Sunday with Brother W. S. Gottshall, Brother Penner preaching in the morning at Bertolet's, in the afternoon at Schwenksville, and in the evening at Harleysville. After the evening service they took the train and came to Quakertown, where they spent the night with Brother A. B. Shelly, the secretary of the Mission Board, with whom Brother Penner had to talk over and arrange different matters pertaining to the work upon which he expects to enter. At 9 A. M. on Monday morning they left Quakertown and went to New York, where they took passage at 10 A. M., on August 16th, for Hamburg. After having made perhaps a few stops with churches in Germany they will proceed to Russia, where Brother Penner expects to meet Brother and Sister Kroeker, who are to accompany them to India. It is expected that they will arrive in India about the beginning or middle of October.

From Missionary J. A. Funk.

Missionary John A. Funk writes from his station near Cantonment, O. T., in his last quarterly report:

For the last while I have had no meetings in my tent it being too hot for the Indians as well as for myself. Not long ago a heavy storm struck the tent and tore it up. It is therefore well that the chapel is already building, and will as I hope, be completed till August. The Arapahoes are glad that they are getting a church. It is a thing of necessity.

I have nothing definite in the line of conversions to report. However there are a few one could baptize without much hesitation if they would entirely and publicly cut loose from heathenism. But the fear is as yet too strong with them to overcome and take the decisive step. They are getting closer to Gospel ground, of this there can be no doubt; but their progress is so slow that one must occasionally catch a fresh breath in order to have patience with them.

The English-speaking Indians in the camp seem to show more thought for the Gospel than heretofore. Several begin to inquire, and others are close to the point of decision. One of the young Indians in camp has recently made up his mind to become a Christian. Besides him, ten others have asked to be baptized. By the will of the Lord our congregation, Zion, when the chapel is done, will have dedication and baptism services on the same day. If none of the eleven above mentioned draw back the congregation will be increased by that number. May the Lord grant that inwardly as well as outwardly the congregation may grow mightily and increase.

Sister Heap of Crows and sister Yellow Hair have been called away through death. For both I have the decided hope that they are among the blessed who died in the Lord. Sister Yellow Hair exerted a great influence over her people by her still, Christian walk. The congregation has lost in her one of its best members.

The work in and with the congregation calls for a great deal of patience. It is often hard to know how to deal with them in order to keep and train them for the Lord. With severity nothing can be accomplished with these dear red brethren and sisters. That would only result in scattering them. Love and patience are the two pillars between which the congregation must be led and brought up. Still on the whole things go right well. The difficulties, however many and great they may be must be counted on in the bargain. I hope the future will bring us rich blessings.

The Board has in my opinion selected the best place for the chapel. Cantonment will undoubtedly remain the center for our Indians. Here they have the good opportunity to attend services together with their children who come out of the schools to the meetings. What I would like best of all to see is that all the old Indians who cannot work on the farm, would settle down on the mission land near the chapel. Thus we would always have some near by to visit at any time. I shall endeavor to bring this about; with what result remains to be seen.

From Oraibi, Arizona.

EXTRACT FROM A REPORT OF MISSIONARY H. R. VOTH.

"My thoughts are not your thoughts." How often this old word of God's eternal truth is verified! Though we did not know at the time we left here about twenty-two months ago how soon we would return, we could hardly have believed it if some one would have told us that it would not be before June, 1900. And yet it has come thus. Instead of at once and steadily improving in health, I was after a few months laid for five weeks upon a bed of severe sickness in Ohio, from which my recovery was very slow.

As I wrote to the Board at the time, we closed our stay in Chicago on April 30, and went to Kansas, intending according to our mutual understanding to be in Oraibi by the 15th of May. But here, too, the Lord led otherwise. Our children were taken so severely with the whooping cough that we thought it too great a risk to take them to Oraibi. When they had recovered sufficiently and we were ready to take our leave, my wife took sick and again we lay at anchor about ten days more. Finally on the 8th of June we could set out from Newton and on the 12th we arrived here safe and well.

During our sojourn in Kansas, I had the privilege to preach the word on various occasions in Alexanderwohl, and also in the congregations at Newton, Elbing, Moundridge, Hoffnungsfeld, and Hoffnungsfeld-Eden, as well as give addresses on other occasions. Everywhere we were received with much love and evidences of confidence, for which we are heartily grateful to God and which will be an incentive to more faithful work and more devoted following as He leads. I have everywhere sought to work for the mission cause, and, as I firmly believe, the Lord has added his blessing. I am only sorry I had not more opportunity to do such work. Many invitations that I received had to be passed by. I made a short visit in Mennoville and Darlington. The wish to visit Cantonment, too, I had to deny myself.

We rejoice to be permitted to be back to our old post again. Of course the contrast between the luxurious beauty of Hyde Park in Chicago or the green fields and prairies of Kansas, and this place, with its arid dryness, its sandstorms, its hard-looking, thirsting animals, and its bodily and spiritual wretchedness on every hand, is very great. The people without exception seem to be glad we are here again. Few hours pass that not some one is here, and frequently there are many at once. There are many sick in the village and I have already given out a great deal of medicine. The chief, Naioshinima, I found very sick, and though I could afford some relief, a cure was no longer possible. He has since died. I visited him frequently and pointed him to the eternity to which he was rapidly going. At first he would hear nothing of dying, but said he would get well again. Was he not chief? Did he not have sheep, cattle and many apricot trees? And who should cultivate his fields and care for his family if he would die? Later, however, he seemed to make himself loose from all these things and to become reconciled to the thought of having to leave it all. He asked questions which indicated deep reflection, and my simple presentation of the fundamental truths of the Gospel seemed to make a deep impression on him. Even a certain realization of his sinfulness, which for an Indian is something exceedingly hard, seemed to be wrought in him by the Spirit of God, and Naioshinima declared to me repeatedly that he saw that he had been a sinner, and that he firmly believed what I told him. How precious under such circumstances is God's holy word to us which assures us that faith even like a grain of mustard seed finds recognition with the Lord. We fain cherish the hope that our Naloshi, as he was familiarly called, has by the abundant grace of God been plucked as a brand out of the fire. It is only a few years ago that he was made chief and mediated in the transactions of the Oraibis with the government, while the aged Lolumai remained and still is the principal chief among the Oraibis. But he, too, is now sickly and his days, too, may be numbered. He seems to feel this, too, and in several conversations which I had with him a few days ago, he was unusually earnest and attentive. If such a man, who both as chief and as priest has great influence among his people, should yet come before his death to lay a word in the balance against heathenism and in favor of the Christian religion, it would make our work a great deal easier.

The Oraibis have had two partial crop failures, and if it does not soon rain there will be another one, and then many families will suffer want. Some have already nothing to eat and actually go begging for work. We hope the Lord may soon send rain, but even then there will be no full crop. A man that works here just now says they have yet one little bag of flour and at most he will get only a few bushels of corn. This, with perhaps a few watermelons and a few squashes, is all he and his family, not a small one, have for a whole year. That help will be needed here is already quite evident. During the last year many cattle have perished here for want of water and pastnre. These experiences appear to shake somewhat the faith of the Hopi in their Katzinas, and to make their hearts more receptive for God's word.